In Woods of God-Realization

OR

Complete Works of Swami Rama Tirtha

VOLUME II.

THE FOUNTAIN OF POWER

Seventh Edition:— 1946



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PUBLISHER'S NOTE

On 6th Edition.

It is with great pleasure that we are placing the 2nd volume of the 6th edition of "In Woods of God-Realization" before the public. As explained in the preface to the 1st volume, the portion of Note-Books has been eliminated to form into a separate book-form. We have taken special care to preserve the originality of the lectures. Suggestions for further improvement are welcome from the public and will be, so far as possible, incorporated in editions to follow. May the spirit of Rama guide all the lovers of Rama to understand Him rightly, and more to follow Him in the laboratory of daily life!

Secretary.
The Rama Tirtha Publication League,
Lucknow.

June, 1937.

A GOLDEN OPPORTUNITY

For Rich Brothers of Charitable Nature

Hitherto it has been a practice of the Rama Tirtha Publication League, Lucknow, to make a free distribution of its publications, from time to time to the deserving persons, students, libraries and other charitable institutions. Now, in order to offer an opportunity to the generous-minded brothers also to participate in this holy work of the League, it has been decided to accept donations from them for this purpose. The League will make a free distribution of its books in the donor's own name or under his seal every year, to a value upto 6 per cent, per annum interest on the amount of the donation received. And this free distribution will go on in the name of the donor not only till his own life but till the life of the League itself.

Thus the admirers of Rama will find it a unique opportunity not only to show their philanthropy and perpetuate their name here in this world, but also to gain His blessings and obtain merit for the other world.

Donations may be made for free distribution of Books in one's own name, or in memory of some relation as desired.

Secretary,

The R. T. P. League, Lucknow.

WANTED

Reformers—

Not of others
but of themselves,

Who have won—

Not University distinctions,
But victory over the local self.

Age:—The youth of divine joy.

Salary:—Godhead.

Apply sharp—

With no begging solicitations but commanding decision to the Director of the Universe,

Your own Self.

Om! Om!! Om!!

SAYINGS OF RAMA

MY system is not for promulgation, it is to serve me 'to live by.'

No matter if people do not praise you, no matter if you bear no name. What is success in the eyes of world is mere delusion of senses. You gain success on the spot when you feel 'I am One with All, with Divinity, success I am.'

Blessed are those who do not read newspapers, for they shall see Nature and through Nature, God.

TABLE OF CONTENTS.

Page.

LECTURES.

We have great pleasure in placing the 7th Edition of In Woods of God Realization before the public. The cost ot printing and paper having been trebled we are forced much against our will to increase the prices. We have no intention to depart from the long established principle of the League to sell the books at cheapest possible price and we assure our readers to decrease the prices as soon as the prices of paper and printing fall.

Swami Rama wrote on 1st January 1900 India will be restored to more than its original glory within the first half of the twentieth century,"

Lo ! this prophecy is being fulfilled.

R. S. SINHA

Secretary

Ram Tirtha Publication League

Lucknow.

LIFE SKETCH OF SWAMI RAMA TIRTHA.

(Sent to the Press by Mr. Puran Singh, F. C. S. just after the Swamiji left the body.)

" I cannot die, though for ever death
 Weave back and fro in the warp of me.
I was never born, yet my births of breath
 Are as many as waves on the sleepless Sea."

" The body dissolved is cast to winds,
 Well doth Infinity me enshrine,
All ears my ears, all eyes my eyes,
 All hands my hands, all minds my minds,
I swallowed up death, all difference I drank up."

Swami Rama, previously known as Gosain Tirtha Rama, M. A., was born in 1873 on the day following the Diwali at Muraliwala, a village in the district of Gujranwala, Punjab. Born in the family of Gosain Brahmans, he was the direct descendant of Gosain Tulsi Das,* the famous author of the Hindi

* After further enquiries, it has been found out that this Gosain Tulsi Das is not the famous author of Tulsi Ramayana but the well-known saint and mystic of the Punjab, who some

Ramayana. His mother passed away when he was but a few days old, and he was brought up by his elder brother, Gosain Guru Das, and his old aunt. Quite an uncommon child, it was predicted by astrologers that he was the coming genius of his race. He was very attentive in listening to the recitations from the *Puranas*, the *Mahabharata* and the *Bhagwata*. He ruminated over the stories he had heard with a precocious mind, put questions and offered appropriate explanations. His village people bear testimony to his unusual intelligence, his contemplative nature, and his love of solitude. As a student he was very bright. From the matriculation upward, he always took a very high place in the University Examinations. He topped the list in B. A., being exceptionally bright in Mathematics, in which subject he took his M. A., with a very high percentage of marks. He was appointed professor of the same subject in the Lahore Forman Christian College, where he served for about two years. He also

centuries ago added fresh lustre to this clan. He had a large following and found a Gaddi at Swat near Chitral on the North-Western Frontier of India. (See page 1 of "Swami Rama, His Life and Legacy.")

acted as Reader for a short time in the Lahore Oriental College. He was the idol of all his teachers who were always very kind to him. Mr. W. Bell, the then Principal of the Government College, thought very highly of his exceptional attainments and wished him to go up for the Competitive Examination of the Provincial Civil Service. But Gosain Tirtha Rama's own desire was to teach Mathematics which he had acquired with an infinite amount of labour. He thought in those days of taking the State scholarship, as it was his right that year, and going to Cambridge for the Blue Ribbon. But he was destined to be a greater man in another line than a mere Senior Wrangler, and the scholarship was given to a young Mohammedan. Rama Tirtha, however, went to the forests in July 1900, and within a year became a *Sannyasi*.

In Swami Rama, India has lost one of the brightest jewels of her genius. His character shone with the gold of all her past and suggested the rare glory of her future. To see him was to begin one's life anew. All meanness and smallness of spirit vanished in his sight, and

human consciousness was at once lifted up to the ethereal heights of the Divine. New thoughts would dawn on you, and new feelings would stir within your heart. You would see your sympathies enlarged. Your mind would feel a fresh breeze blowing towards it, bringing with it a placid calm, a heavenly beatitude, and an ineffable peace and bliss which would make all your doubts and arguments against the Divinity of man sleep, a sleep from which they could rise only as stern convictions and robust unshakable beliefs in the transcendental reality of the *Atman* or the ever-soul that the Swami taught.

He was always cheerful. A cheerfulness that nothing could mar was his. "His smiles are irresistible," said the Manager of the Great Pacific Rail Road Company, America, while offering him the Pullman Car. At the large gathering of the Relgious Leauge at St. Louis' Exhibition, the local newspaper remarked that the only bright spot in the gathering was Swami Rama. He would laugh and laugh for minutes together in his informal talks, in reply to some questions and doubts laid before him, as if

saying indirectly that his charming personality and his beautiful consciousness were enough replies to all queries about man and God. His smiles played like lightning. He would thrill people, He was called Rama Badshah (Emperor Rama), because he, by his cheerful life, had actually made the pomp of earthly kings ridiculous. Once he wrote: "I am Emperor Rama, whose throne is your own hearts. When I preached in the *Vedas*, when I taught at Kurukshetra, Jerusalem and Mecca, I was misunderstood. I raise my voice again. My voice is your voice, *Tat twam asi*—'Thou art That.' Thou art all thou seest. No power can prevent it; no kings, devils, or gods can withstand it. Inevitable is Truth's order. Faint not. My head is your head; cut it if you please, but a thousand others will grow in its place."

He was all love. He was extremely polite even to the lowest He addressed even his books, pens, pencils, knives and saws as living beings, and many a time I saw him bestowing his affections on them and talking to them so lovingly. His speech and thoughts

exalted everything. To him there was no low no high, no animate, nor inanimate; it was someting more than it seems. It was God He would throw his heart and soul at 'Onement' with any that he met, and realize his complete identity with his own Self, and thus having first won his heart, he would next, through indirect suggestions, appeal to his head in the name of Truth. He would repeat some of his favourite verses in Urdu and Persian, in solemn accents of his deep and transparent sincerity, with his eyes closed, and drops of ecstasy rolling down his orange coloured cheeks. He would feel them so intensely that every one present saw Rama dropping himself wholly in them, nay Rama lost in them for hours together. He would lose himself in the middle of his public lectures repeating his sacred syllable "OM!" "OM!!" so much so that the American friends of Rama remarked that he seldom lived in the body-centre. He lived always in the Divine. Some psychologists of America preditcted some years ago that one so wholly given up to such exalted spiritual thoughts as Swamiji's and living so constantly in them

day and night, quite oblivious of the fact if he ever had a body, could not live long in the limitations of a physical frame. He had really forgotten himself, or perhaps he very faintly remembered it. His body to him, as Rama said of Christ's body, was a mere vehicle of the higher life. "Life is but the fluttering of the eagle's wings, encaged in this body." said Rama in America. No words can paint the charm of his person. His sight drew out all your inner love towards him. His touch roused even in dry hearts the emotions of a poet and clothed the soul of man in fragrant verdures of Divine joy, a fact about the life of all prophets, so well put by the mythologists in a poetic description, that the dry gardens, on some one's advent, put forth new buds and leaves, the vineyards become green, and the dry fountains leap up with crystal waters as if in joy.

While on sea, his American fellow-passengers took him to be an American. The Japanese loved him as if he was their own countryman. When he had flitted across their land to America, many Japanese, whom he had

visited, said they still saw his electric smiles in their rooms. The purity sparkling on his forehead they still remembered as the snowy summit of their beloved *Fujiyama*. His orange-robed figure which lectured to them seemed to the Japanese artist as a column of fire that was throwing out to the audience not words but sparks of life. In California, he was hailed as the torch of the Divine knowledge, a wise man from the Himalayas, before whose realization the old order for civilization was to be reversed. He travelled all over the States, and delivered as many lectures as the number of days he sojourned in Columbia. "I come to fulfil and not to destrory," said he. He lectured in Christian churches, and his lectures were as original as the titles he gave them: "Every day a New Year's day and every night a 'Xmas night," was his subject at Dener on 'Xmas eve, His other lectures aresummarised by an American under the following headings:—

(1) What are you? (2) History and Home of Happiness. (3) Diagnosis, Cause, and Cure of Sin. (4) Illumination. (5)

Expansion of Self. (6) The Light of Lights. (7) Realism and Idealism Reconciled. (8) Realization of God through Love. (9) Practical Vedanta. (10) India.

And he summed up his teaching in America as follows:—

(1) Divinity of Man.

(2) The world is bound to co-work with one who feels himself one with the whole world.

(3) Keping the body in active struggle and the mind in rest and love, means salvation from sin and sorrow right here in this life.

(4) Active realization of At-one-ment with the All allows us a life of balanced recklessness.

(5) The sacred Scriptures of all the world should be taken in the same spirit as we study Chemistry, holding our own experience for ultimate authority.

I cannot detail here the impressions he made on the Americans, he came in contact with, or the work he accomplished within less

than two years there. But I cannot omit the following poem which some Americans sang at the farewell meeting held on his departure to India :—

Like Golden Oriole 'neath the pines
Rama chants to us his blessed lines.

Rich freighted with the Orient's lore,
He spreads it on our Western shore.

A bird of passage on the wing.
He brings message from the King,

And this his clear resounding call—
All, all for God, and God for all !

His message given he flits afar
Like swiftly coursing meteor.

But leaves of heavenly fire a trace,
A new-born love for all his race.

Adieu, Sweet Rama, thy radiant smile,
A Soul in Hades would beguile.

And though we may not meet again
Upon this changing earthly plain,

We know to thee all good must be
For thou art in God, and God in thee.

In Egypt he was accorded a hearty welcome by the Mohammedans. He delivered

a lecture for them in Persian in their mosque. The papers next day described Swami Rama, a Hindu genius, to meet whom was one of the greatest privileges. Professor Taka Kụtsu, of the Sanskrit College of the Tokyo Imperial University, remarked that he was the only true Indian philosopher that he had ever seen. Such was his love. On his return to India, at Muttra he was asked by some admirers of his to form a new society, which Rama refused point-blank to do, saying that all societies working in India were his own societies and that he would work through them. Here he shut his eyes in ecstasy, spread his arms in token of a loving embrace, and with streaming tears he said the following words which throw such a flood of light on his great Universal Love and his greater silence of soul; "Christians Hindus, Parsis, Arya Samajists, Sikhs, Mohammedans, and all those whose muscles, bones, blood and brain are msde by eating the grain and salt of my beloved *Ishta Deva* the Bharat Bhumi, are my brothers, nay, my very self. Tell them I am theirs! I embrace all. I exclude none. I am Love. Love like

Light robes everything and all with splendours of Light. Verily, verily, I am nothing but flood and glory of Love. I love all equally."

"I shall shower oceans of love
And bathe the world in joy !
If any dare oppose, welcome ! come.
For I shall shower oceans of love
All societies are mine ! mine welcome ! come !
For I shall pour out floods of love.
Every force is mine, small or great, welcome !
O ! I shall shower floods of love.
Peace ! Peace !"

A wonderful man, who wanted to dissolve himself heart and soul into the Universal Consciousness of the present and future humanity! The wonderful consciousness, which finds some expression in his poetry in English, is the greatest work of the short span of his earthly sojourn. He toiled day and night for attaining Self-realization to the full. Wherever his eyes fell, it was all God to him. He was an enlightened mystic. In him were combined the highest cultures of intellect and spirit. On the banks of the river Ravi he spent many a night in spiritual exercises of concentration or *Yoga*. Many a night he wept so much that his

bed-sheet was all wet in the morning. It is said, while lecturing in his early days as an orthodox Brahman in *Sanatan Dharma Sabhas* on *Bhakti* or *Krishna*, in the fullness of the dear associations of his tender heart, all the words that dropped from his lips were quite wet with tears. At this stage of his spiritual development he used to say that many a time he beheld the cloud-coloured *Kirshna* with a bamboo flute on his lips and dancing on the head of a cobra, face to face, with his eyes open and his senses all about himself. "This marked a particular stage of the Mind-concentration, and it was nothing but the materialisation of my own imagination, the precipitation of my own mind," said he afterwards.

He was a born ascetic. Even as a student, his life was spent in rigid and austere penances of extreme poverty, and exteremely hard labours and silent sufferings, so much so that at times he had no meals for days together. With scanty nourishment he would work till midnight and not unoften he busied himself so much over his problems of Mathematics that he felt not

the slipping of hours till it was early morn. It seems he was quite consciously preparing himself for the sort of life he was to lead later on. Before he was a Professor he had already devèloped a great will, somc deep convictions a robust faith, an infinite self-reliance which he afterwards called *balanced recklessness*, and mathematical mind exact in recording the date of observed facts, accurate in its analysis and reasoning, and perfectly clear and decisive in its conclusions. He loved Science, and was an amateur chemist and botanist. His special study in the Philosophy of Science was *Evolution*. He had gone through, in his own thorough way all philosophy, both Eatsern and Western. He had mastered *Skankara*, *Kanad*, *Kapila*, *Gautama*, *Patanjali*, *Jaimini* *Vayas*, *Krishna*, side by side with Kant, Hegel, Goethe, Fichte, Spinoza, Comte, Spencer, Darwin, Haeckel, Tyndal, Huxley, Star, Jordon, and Professor James. He was perfectly at home in Persian, English, Hindi Urdu, and Sanskrit literatures. He studied the four *Vedas* in 1906, and was a master Pandit of every *mantra*, whose every word he

analysed with the acute accuracy of a philologist. Thus he made himself quite a prodigy of learning. It seems eyery minute of his thirty-three years was so well utilised. He was very hard-working till his last moments. While in America he went through, in two years, in spite of his strenuous public labours, almost the whole range of American literature.

He was in a strange humour all his own when he judged all the world's authors, prophets, poets, and mystics. There was no pedantry and not the slightest shadow of affected pride or anything unreal when he acted like an impartial judge in his own way. In his talks from the *Vedas* down to the latest original line, an idea or sentiment that struck him contributed each its mite to the support of his thoughts and was made to show the same truth which he had realized. He was a scholar, scientist and spiritualist of a very high order in one. Simultaneous with his intellectual culture, he had brought his spiritual development to a very high pitch. Crowded Lahore could no more satisfy the amplitudes of his soul. Whatever time he could get he would

spend in the Himalayan hills and jungles, meditating on the *Upanishads* and the secrets of ancient Aryan *Brahmavidya*.

It was in the forests of Brahmapuri, near Rishikesh, that Swami Rama realized his object,—the *Atman*, the Self. It was there that he attained to that fearless, blissful *oneness* state of mind where there is no more delusion or repentance. Here he collected the fact for the enunciation of his great Law that the whole Universe serves one as his body, when he feels the Universal Soul as his very Self. Not only a spiritualist and a veritable prince of all Oriental dreamers and *yogis*, he was a great champion of physical exercise.

He was a Universe in himself. His cities were made of Light. In his lanes, Buddha still walked with his begging bowl and Christ still preached the Truth. No great man could die in the atmosphere of Rama's mind. It was such a perennial *prana* that even the dead who came there enjoyed resurrection. Clear in the horizon of this luminous Mind was the revelation of Truth. Any man who pretended greatness and power and genius under the

flashes of his light got nothing but his real value. *Shrutis* and *Smritis*, verses and songs, thoughts and things, questions of Philosophy and Religion, politics and society, all jostled together in his divine light and came out with refreshing beauty wearing garment of Rama-consciousness. The atmosphere, environment, and society have their due effects and even the face of man changes, the glow of his face shows marked differences when the climate tells. Any idea, any problem, any common thought having been touched by Rama used to appear in a new form, changed by the mysterious effects of his inner soul. When he spoke on *Brahmacharya*, the subject was preached to us in as new a light as that in which the mountain shows itself when the new Sun is behind it. See his essays on *Yajna*, on Love, on Religion, on Self-Realization, on Expansion of Self, and we find he speaks as none other did speak nor any one could speak. Has he not edited *Patriotism and its Doctrines* anew? I will swear he never saw you, or him, or me, or it with the light of the sun or of the moon. In fact, he never saw the

sun or the moon with their light. He saw things by the light of his soul, and to him therefore, there was nothing outside him. The red rays of the sun, he declared in open, were his muscles. When anything came across his eyes, he robed it in God and then saw that there was nothing else but God. He had cultivated a mysterious relation with Nature. If he would smile, it would be sunshine in rainy seasons, and if he wept it would be rain in mid summer noon. He carried over his head a cloud and needed no umbrella. He lived in the densest forests and walked out into pathless ravines in the dead of night and he glided there in the very heart of things as easily as birds fly in the air.

He was a poet of poets. To him the song of the mountain-stream was society enough. To him the birds talked the secrets of nature under the shade of trees. To him was audible the music of the Cosmos and the latter was his beloved *Krishna* incarnate in cosmic dance and trance. Beauty Universal he saw in the dancing waves of the sea, in the waving of the forests, in the wilderness and the wild. To

be one with the soul of Nature was his idea of real character. Put a man in this centre and leave him alone. The best interests of man and morality are safe with him. Men can be made from there and not in the mills of learning and scholarship. Just let the man see his Reality there, and be sure he will stand on the rock of his being unshakable and invincible! "There is no outside rock to injure me." Realization is Religion. Realization of the Power that informs the Universe and is the mysterious Power of every muscle of the animate and the inanimate as his soul puts an ordinary man of the street on the royal road to the greatest victories that man can achieve. This is the secret of all his successes. None but. the votaries of the Temple of practical *Brahmavidya* can have clean hearts, bright faces, and cheerful temper; my *Brahmavidya* is no dogma, nor doctrine, but the conclusions drawn by the wisest of men from the eternal experience of Life.

He had read the best of human poetry in nature, and nothing could allay the fire of his soul but the cool snows and the amplitudes of

the mountain scenery. He was not well when he was under any roof. He was at his best when he walked in the Himalayan forests with his eyes half-closed, looking askance at the mightiest potentate.

He was one of the greatest apostles of the *Vedanta* of his time. He was the demonstration of all the Hindu Scriptures. He was the representative glory of all the noble Hindu lives of *Cosmic-Consciousness*. He was the great exponent of Buddha's *Dhamma—the Law*. He stood up for perfect morality, for total abstinence, for righteous conduct and prescribed Psychology for the guidance of human conduct. High *Altruism* was a simple habit of his soul. He worked and laboured day and night without wasting even a second of his time to ameliorate the condition of the Hindu masses. He said: "There is but one remedy and one disease. Nations can be cured and made free by the Life of Law. Individuals can be made saints and higher than gods by the same. Live in God, all is right; make others live in God, and all shall be well. Believe this truth, you will be saved;

rebel against it, you will be troubled." He sought no reward for his labours. While coming back from America, he threw the bundles of appreciative papers, noting the records of his work there, in the sea. Only a visit to America would reveal the details of his work there on behalf of his mother country. In conclusion, it may be said that such leading geniuses come into this world only for a short time, not to finish their plan, but simply to suggest it to their survivors. Their work like the flash of lightning is only suggestive and never exhaustive. They throw some guiding hints to man and disappear. Every such genius is the centre of some constructive forces needed at the time when they are born. They draw out the love of the people in a peculiar way to themselves, and when the people begin to depend on them, they leave the people in great bewilderment to look up to themselves and stand on their own legs.

Swami Rama's principle of the *Oneness of the inner man* is surely a great reconciliation of all the warring creeds and religions of this little world known as India. *His Gospel of*

Love is the remedy for preventing the useless waste of the national individual energy, thus increasing the output of activity and work. His character, as the synthesis of all the truth scattered in Science and Religion, is the model for the daily human conduct. His only thought of public work was the emancipation of the masses from ignorance and slavery. His personality was the beaconlight of Freedom and Liberty, for he sang:

1

No, no one can tone me.
  Say, who could have injured,
And who could atone me?
  No, no one can tone me.

The world turns aside
  To make room for me
I come, Blazing Light?
  And the shadows must flee.

I come, O you ocean!
  Divide up and part,
Or parched up, and scorched up,
  Be dried up, depart.

4

O mountain, Beware !
Come not in my way ;
Your ribs will be shattered
And tattered to-day.

O Kings and Commanders,
My fanciful toys !
Here's a Deluge of Fire,
Line clear ! My boys !

Advisers and Counsellors !
Pray, waste not your breath
Yes, take up my orders,
Devour up, ye Death.

7

Go, howl on, O Winds,
O my dogs ! hol free,
Beat, beat, Storms !
O my Bugles ! blow free,

8

I ride on the Tempests,
Astride on the Gale,
My Gun is the Lightning,
My shots never fail,

I chase as an huntsman,
  I eat as I seize
The hearts of the mountains,
  The land and the seas.

10

I hitch to my chariot
  The Fates and the Smods,
With thunder of cannons
  Proclaim it abroad.

11

Shake ! Shake off Delusion.
  Wake ! Wake up ! Be free.
Liberty ! Liberty !
  Liberty ! OM

On his own philosophy his final declaration is as follows :

Pushing, marching labour and no stagnant Indolence;
  Enjoyment of work as against tedious drudgery;
Peace of mind and no canker of Suspicion;
  Organisation and no disaggregation ;
Appropriate reform and no conservative custom ;
  Solid real feeling as against flowery talk ;
The poetry of facts as against speculative fiction ;
  The logic of events as against authority of departed authors ;
Living realization and no mere dead quotations
  CONSTITUTE PRACTICAL VEDANTA.

Meditation and concentration on the *Mahavakya* (great saying) *Aham Brahmasmi* (I am *That*) and no diffusion and confusion on personalities and parties naturally translates itself into *force*, *freedom*, and *love*. This infinite Godhead vibrating in every hair on the body, this muscular *Adwaita* (non-dualism), this dynamical *devotion*, this flaming light is what the *Shastras* call the unerring *Brahma-shar*.

O ye wavering, fickle, dubious minds! No more of lukewarm orthodoxy and heterodoxy! Scorch out all doubt and hesitation, all *doxies* are your creation. The sun might be shown to be a dis of quicksilver, the earth might be proved to be a concave sphere, the Vedas might be demonstrated as not inspired, but ye can be nothing, nothing but God. A single note issuing *from your Godhead* must be taken up by the blades of grass, the grains of sand, the particles of dust, the whiffs of wind, the drops of rain, by birds, beasts, gods, and men. It must be thundered over caves and forests, pealed over hamlets and huts; it must reverberate over streets and towns, pass from cities to cities, and fill and thrill the whole

world ! O Freedom ! Liberty !

Fill the mountain-fountains of a river with immense treasures of golden glaciers and all its branches, streams, canals must flow full, feeding the fields to flourish free. Let the Source of Life, the Origin of Love, and Spring of Delight and Light, the infinite Power and Purity, Divinity, embrace and displace the little, self, saturate the feelings, fill the mind, and necessarily must the hands, feet, eyes, nay every fibre of the frame, even the environments *must* work a heaven of harmony and irradiate a flood of energy.

The King's very presence on his royal throne establishes order throughout the *Durbar*, so doth man's resting on his *Godhead*, native glory, establish order and life through the whole race.

O ye of little faith! Wake up! Wake up to your holy majesty ! and a single glance from your royal indifference, a sidewink from your divine recklessness is enough to convert the direst hells into charming heavens.

Come home,
O wanderer, home ! OM ! OM !

Blow, O breezes, mingle, O winds, with these words whose purpose is the same as yours.

O laughter ! laughter !
Inextinguishable joy and laughter !

When asked in Japan what his religion was, he replied in the words of Goethe :—

"Let me tell you, what is man's supreme vocation
There was no world, 'tis my creation ;
It was I who raised the Sun from out the Sea
The Moon began her changeful course with me."

Has Rama then really died ? Rama that wrote just a few minutes before the dissolution of his body :—

"O death ! Take away this body if you please ! I care not. I have enough of bodies to use. I can wear those divine silvertheads, the beams of moon, and live. I can roam as divine minstrel, putting on the guise of hilly streams and mountain brooks. I can dance in the waves of sea. I am the breeze that proudly walks and I am the wind inebriated. My all these shapes are wandering shapes of change. I came down from yonder hills, raised the dead, awakened the sleeping, unveiled the fair

faces of some and wiped the tears of a few weeping ones. The Bulbul and the rose both I saw and I comforted them. Him I touched and her I touched. I doff my hat and off I am. Here I go and there I go, none can find me. I keep nothing with me."

Note :—The original of these last words was in Urdu and it has been carefully preserved by the Rama Tirtha Publication League. Its facsimile is available from the League.

Fountain of Power

THE SECRET OF SUCCESS.

(Lecture delivered on October, 1902. at the High Commercial College, Tokio, Japan.)

My own Self in the form of students and teachers.

Does it not appear strnage for a stranger from India to speak on a subject which is evidently more intelligently wielded by Japan than India? It may be. But I stand here before you as a teacher for reasons more than one.

To carry out skilfully an idea into practice is one thing, but to grasp its fundamental meaning is quite another. Even though a nation may be prospering by acting up to certain general principles to-day, there is every danger of its downfall if those principles are not distinctly supported by sound theory. A labourer who successfully performs a chemical operation is not a chemist, because his work is not supplemented by theory. A fireman who

successfully works a steam engine is not an engineer, because his labour is simply mechanical. We read about a doctor who used to heal wounds by keeping the diseased part under linen bandage for a full week and touching it daily with a sword. The wounds were healed, being kept from exposure by the bandage. But he ascribed the *wonderful* healing property to the touch of the sword. So thought his patients too. This superstitious theory gave birth to failures upon failures in many cases that required some other treatment than mere *BANDAGING*. Hence it is absolutely necessary that right precept and right practice should go hand-in-hand. Secondly, I regard Japan as my country and her people as my countrymen. I can prove on reasonable grounds that in the begining, your ancestors migrated from India.

Your ancestors are my ancestors. Hence I come to shake hands with you as your brother and not as a stranger. I have another ground which equally entitles me to this privilege. I am a Japanese from my very birth in regard to my temper, manners, habits and sympathies.

With these forewords, let me come to the subject.

The secret of success is an open secret. Everybody has got something to say on the subject, and perhaps you have often heard its general principles enunciated, but the vital importance of the subject justifies any amount of emphasis driving it home into the minds of people.

PRINCIPLES OF SUCCESS.

1.—Work.

At the outset, let us put this question to Nature around us. All the "books in running brooks, and sermons in stones" preach with unmistakable accent the gospel of continuous, incessant work. Light bestows upon us the power of sight. Light gives a mainspring to all beings. Let us see what light is thrown on the question by Light itself. I will take for illustration the ordinary light—the lamp. The underlying secret of a lamp's lustre and splendour is that it spares not its wick and oil. The wick and oil or the little self is being constantly consumed and glory is the natural consequence. There it is, the lamp says,

spare yourself and you will be immediately extinguished. If you seek ease and comfort for your bodies, waste your time in sensual pleasures and luxury, there is no hope for you. Inactivity, in other words, would bring to you death, and activity and activity alone is life. Look at the stagnant pond and the running stream. The crystal water of the rustling river is ever fresh, clear, drinkable, and attractive. But, on the other hand, see how disgusting, odorous, filthy, dirty, stinking and stenching is the water of the stagnant pond. If you wish to succeed, follow the line of action, the constant motion of a river. There is no hope for a man who would waste his wick and oil in preserving it from consumption. Follow the policy of a river, ever progressing, ever assimilating, ever adapting itself to the environment and ever performing work Work, ever performing work, is the first principle of success.

From good to better daily self-surpassed.

If you work on this principle, you will see that "it is as easy to be great as to be small."

2.—Self-Sacrifice.

Everybody loves white objects. Let us

examine the cause of their being the objects of universal love. Let us account for the success of the white. The black objects are everywhere hated, discarded and rejected, and let us take this fact as it is and account for it. Physics tells us the reality of the phenomenon of colour. Red is not red, green is not green, black is not black, and all is not what seems. The red rose gets its lovely colour by reflecting or throwing back that colour. The other colours in the Sun's rays were entirely absorbed by the rose and nobody attributes those colours to the rose. The green leaf absorbs all other colours in light and appears fresh and *green* by the very colour which it denies to itself and throws back. Black objects have the property of absorbing all and reflecting no light. They have no spirit of sacrifice in them and no charity. They do not renounce even a single ray. They do not throw back even an iota of what they receive. Nature tells you that black, black like *coal*, shall he appear who refuses to give unto his neighbours what he receives. The way to receive is to give. The secret of appearing white is total renunciation—to throw

back instantaneously on your neighbours all that you receive. Acquire this virtue of white objects and you must be successful. What do I mean by white? Europeans? Not Europeans alone, the white mirror, the white pearl, the white dove, the white snow, all the emblems of purity and righteousness stand as your great teachers. Imbibe, therefore, the spirit of sacrifice and reflect unto others all that you receive. Have no recourse to selfish absorption and you must be white. A seed in order that it may bud forth into a tree must perish itself. Fruition is thus the final result of complete self-sacrifice. All teachers will bear me out in the statement that the more we impart the light of knowledge, the more we receive.

3.—Self-Forgetfulness.

Students know that when they are speaking in their literary societies, the moment the idea "I lecture" comes into prominence within their mind, the speech is marred. Forget your little self in work and entirely throw yourself into it; you will succeed. If you are thinking, become thought itself, you shall succeed. If you are working, become work itself, and thus

alone you shall succed.

When 'shall I be free?
When 'I' shall cease to be.

Here is a story of two Indian Rajputs who went to Akbar, the great *Moghal* emperor of India, and sought employment. Akbar inquired about their qualifications. They said they were heroes. Akbar asked them to prove their statement. Both drew out their daggers from the scabbards. There the two lightning flashes shone in Akbar's court. The flash of the dagger was symbolic of their inner heroism. Immediately the two lightning flahes joined the two bodies. Each kept the point of his dagger on the other's breast. and both gave proofs of their heroism by running through the daggers with stoic calmness. The bodies fell, spirits met and they were proved heroes. I point not to the story which is shocking in this abvanced age, but to the moral it teaches. The moral is, sacrifice your little self, froget it in the performance of your work, and success must be yours. It cannot be otherwise. "Cannot" I say; the desire for success must die in your work before achieving success?

4.—Universal Love.

Love is another principle of success. Love and be loved, that is the goal. The hand in order to *live* must *love* all the members of the body. If it isolates itself and thinks 'why should the whole body profit by my earnings,' there is no help for the hand, it must die. For in order to be consistent in its selfishness, the hand should not put into the mouth the meat and drink that were secured by dint of the hand's labour alone whether at the pen or at the sword, &c. and should rather inject into its own skin all sorts of nourishing food, thus excluding the other organs from sharing the fruits of its labour. True, this injection or sting of a wasp or bee may make the hand fat, but all that fatness does more harm than good. Swelling is not improving and the sore hand is sure to die by its selfishness. The hand can flourish only when it realises in practice the identity of its self with the Self of all other organs of the body and does not alienate its own good from the good of the whole.

Co-operation is nothing but superficial

manifestation of love. You hear so much about the utility of co-operation, but I need hardly enlarge upon it. Let that co-operation proceed from your innate love. Be love and you are successful. A merchant who does not look upon his customer's interests as his own, cannot succeed. In order to prosper, he must love his customers. He is to observe them with his whole heart.

5.—Cheerfulness.

Another factor that plays an important part is Cheerfulness. You, my brothers, are cheerful by nature. I rejoice to see the smiles on your blooming faces. You are the smiling flowers. You are the laughing buds of humanity. You are the personification of cheerfulness. So what I wish to point to you is to keep up this feature of your life till the end of time. Now let us see how it can be preserved.

Be not anxious as to the reward of your labours, mind not the future, have no scruples, think not of success and failure. Work for work's sake. Work is its own reward. Without dejection at the past and without anxiety as

to the future—work, work, work in the living present. This spirit will keep you cheerful under all circumstaances. To a living seed must be attracted by an inviolable law of affinity all that it requires of the air, water, earth, etc, to fructify. So does Nature promise every kind of help to a cheerful active worker. "The way to more light is the faithful use of what we have." If in a dark night you are to travel a distance of twenty miles and the light in your hand shows only upto ten feet, think not of the whole way being unilluminated, but walk up the distance that is already lighted ; and ten more feet will of themselves be illuminated. You will not find a spot in the dark. So a real, earnest worker by a necessary law encounters no obscure ground in his course. Why then damp our cheerful spirits by uneasiness about the event? Falling suddenly into a lake, persons who do not know how to swim, can save themsclves by simply preserving their equaniinity. The specific gravity of man being less than that of water, he will keep floating on the surface. But ordinary human beings lose

their balance of mind and by their very struggle to float get drowned. So, often times the very unrest for the future success causes failure.

Let us see the nature of thought which clings to the future and runs after success. It is like this A man goes to catch his own shadow. Let him run till the end of time, never, never will he be able to catch it. But let him turn his back upon the shadow and face the sun, then lo! the same shadow begins to run after him. The moment you turn your back upon succes, the moment you cease to think of the consequences, the moment you concentrate your energy in your present duty, the same instant success is with you, nay. dogging you. Hence follow not success, make not success your goal, then and then only success will seek you. In a court of justice the magistrate need not invite the parties, the lawyers, and the orderlies, etc., to make his court, but let the magistrate sit on his throne of justice in himself and the whole panorama of itself opens before him. So it is, dear friends, be at you own place in profound

cheerfulness and all that you require for success will lay itself at your feet.

6.—Fearlessness.

The next point that I will urge upon your attention and will exhort you to verify by your own experience is *fearlessness.* Lions may be tamed by a single glance, enemies may be pacified by a single look, victory may be won by a single dash of fearlessness. I have roamed in the dense valleys of the Himalayas. I have met tigers, bears, wolves, and venomous animals. No harm was done to me. The wild beasts were looked straight in the face, glances met, the fierce animals were outscared and the so-called terrible creatures sulked away. Thus it is, be fearless and none can harm you.

Perhaps you have seen how a pigeon in the sight of a cat shuts his eyes perhaps thinking that the cat does not see him, because he does not see the cat. What happens? The cat pounces upon the pigeon and the pigeon is devoured up. Even a tiger is tamed by fearlessness, and even a cat eats him up who fears.

You migh have seen how a trembling hand can never successfully pour a liquid from one vessel into another. It is sure to be spilt. But how easily the steady, fearless hand can handle the dear liquid without spilling a drop. There is Nature once agian teaching you in unsurpassed eloquence.

Once a Punjabee sepoy was down with some fell disease on boardship, and the doctor passed his capital sentence of throwing him over board. Doctors ! these doctors sometimes pass capital sentences. The sepoy came to know of it. There are flashes of fearlessness even in ordinary beings when brought to bay. He sprang up with unbounded energy and became fearless. He went straright to the doctor and pointing his pistol towards him ; said : " Am I ill ? Do you say so ? I will shoot you." The doctor immediately gave him a certificate of health. Despair is weakness, avoid it. The whole strength comes from fearlessness. Mark my word. Fearlessness be fearless.

7.—Self-reliance.

Last but not the least, nay, the vital principle

or the very key-note of success is self-reliance, self-dependence. If anybody ask me to give my philosophy in one word, I would say "self-reliance," the knowlede of Self. Hear, O man ! Know thyself. True, literally true it is when you help yourself, God must help you Heaven is bound to help you. It can be proved, it can be realised that your very Self is God— the Infinite, the Omnipotent. Here is a reality, a truth, waiting to be verified by experiment. Verily, verily, depend upon yourself and you can achieve anything. Nothing is impossible before you.

The lion is the king of the forest. He depends upon his own self. He is bold, strong, and the conqueror of all difficulties, because he is in himself. Elephants which when first seen in India were aptly called by the Greeks "moving mountains," are always afraid of their enemies. They always live in groups and employ sentinels to keep watch over them when they sleep, and none of them relies on himself or his own capabilities. They regard themselves to be weak and the law is that they must be weak. The one daring dash of the

lion intimidates them and the whole group of elephants is bewildered—whereas a single elephant, the moving mountain, may trample scores of lions to death under his feet.

A highly instructive story is told of two brothers, who equally shared their inherited property, but after some years one was reduced to indigence and the other multiplied his fortune by tens. The answer to the question " why and how " put to the one who became a millionaire was that his brother always said, "Go, go," while he himself always said, " Come, come." The meaning is that one used to order his servants "Go, go, and do this," while he himself was always lying on his feather stuffed cushions ; and the other was always up on his feet and at his work, and called his servants for help, " Come, come, and do this." One depended upon his own power, and the servants and riches multiplied: the other ordered his servants, " Go, go." They went away, but fortune also obeyed his command " Go, go," and thus he was left alone. Rama says " Come, come, and share my success and happiness."

So it is, brothers, friends and countrymen! Man is the master of his own destiny. If the people of Japan give me more opportunities to convey my thoughts to them, it can be shown that there is no rational ground whatsoever for putting faith in myths and fables and placing our centre outside of ourselves. Even a slave is a slave because he is free. Out of freedom we are prosperous, out of our own freedom we are suffering, out of our own freedom we are enslaved. Then why should we grumble and croak, and why not make use of our real freedom to free ourselves physically and socially?

The religion that Rama brings to Japan is virtually the same as was brought centuries ago by Buddha's followers, but the same religion requires to be dealt with from an entirely different standpoint to suit it to the needs of the present age. It requires to be blazoned forth in the light of Western Science and Philosophy. The essential and fundamental doctrines of my religion may be put in the words of Goethe—

"I tell you what's man's supreme vocation,
Before Me was no world, 'tis My creation.

'T was I who raised the sun from out the sea
The moon began her changeful coarse with Me."

Realise that once, and you are free this moment. Realise that once, and you are ever successful. Realise that once, and the very dingy dungeons are converted on the spot into blessed *Elysium*.

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THE SECRET OF SUCCESS.

(Lecture delivered on January 26, 1903. in the Golden Gate Hall, San Francisco, America.)

(This lecture, as will be seen. is much more developed than the short discourse delivered in Tokyo —Ed.)

My own self in the form of ladies and gentlemen,

Three boys were given a five-cent piece by their master to share equally among themselves. They decided to purchase someting with the money. One of the boys was an Englishman the other a Hindu and the third a Persian. None of them fully understood the language of the other, so they had some difficulty in deciding what to buy. The English boy insisted on purchasing a watermelon. The Hindu boy said, "No, no, I woold like to have a *hindwana*." The third boy, the Persian, said, " No no, we must have a *tarbooz*." Thus they could not decide what to buy. Each insisted upon purchasing the thing which he preferred, disregarding the inclinations of the other.

There was quite a wrangle among them. They were quarrelling and walking through the streets. They happened to pass a man who understood these three languages—English, Persian and Hindustani. That man was amused over their quarrel. He said he could decide the matter for them. All the three referred to him and were willing to abide by his decision. This man took the five-cent piece from them and asked them to wait at the corner. He himself went out to the shop of a fruit-seller and purchased one big watermelon for the five-cent piece. He kept it concealed from them and called them one by one. He asked first the English boy to come and not allowing the young boy to know what he was doing, he cut the watermelon into three equal slices, took out one part, handed it to the English boy and said, "Is not that what you wanted?" The boy was highly pleased; he accepted it cheerfully, gratefully, and went away frisking and jumping, saying that was what he wanted. Then the gentleman called the Persian boy to approach him, and handed him the second piece and asked him

if that was what he desired. Oh, the Persian boy was highly elated and said, "This is my *tarbooz!* This is what I wanted!" He went away very merry. Then the Hindu boy was called, the third piece was handed to him and he was asked if that was the object of his desire. The Hindu boy was well satisfied. He said, "This is what I wanted: this is my *hindwana.*" Why was the quarrel or quibble caused? What is it that brought about the misunderstanding between the lads? The mere names. The mere names; nothing else. Take off the names, see behind the veil of names. Oh! there you find that the three contradictory names—watermelon, *tarbooz* and and *hindwana*—imply one and the same thing. It is one object which underlies them all. It may be that the Persian *tarbooz*, the watermelon that grows in Persia, is slightly different from the watermelon they have in England, and it may be that the watermelons of India are slightly different from the watermelons of England, but in reality the fruit is the same. It is one and the same thing, Slight differences can be ignored.

Just so is Rama highly amused at the quibbles, quarrels, misunderstandings and controversies between different religions; Christians fighting Jews, Jews conflicting with Mohammedans, Mohammedans combating the Brahmanas, Brahmanas finding fault with the Buddhists, and the Buddhists returning the compliment in a similar manner. It is highly amusing to see such quarrels. The cause of those quarrels and misunderstandings is chiefly in names. Take off the veil of names, strike out the curtain of names, see behind them, look at what they imply, and there you will not find much difference.

Rama often times uses the word "*Vedanta*," a name. It is this name which makes some people prejudiced against hearing anything from Rama. One man comes and he preaches in the name of Buddha; many people do not like to hear him, because he brings to them a name which is not agreeable to their ears. Be more considerate, please. In the twentieth century it is high time to rise above names. What Rama brings to you, or what anybody else brings to you, take it on its own merits.

Be not confounded by names, be not misled by names. Examine everything by itself, see if it works. Accept not a religion because it is the oldest; its being the oldest is no proof of its being the true one. Sometimes the oldest houses ought to be pulled down and the oldest clothes must be changed. The latest innovation, if it can stand the test of reason, is as good as the fresh rose bedecked with sparkling dew. Accept not a religion because it is the latest. The latest things are not always the best, not having stood the test of time. Accept not a religion on the ground of its being believed in by a vast majority of mankind, because the vast majority of mankind believes practically in the religion of Satan, in the religion of ignorance. There was a time when the vast majority of mankind believed in slavery, but that could be no proof of slavery being a proper institution. Believe not in a religion on the ground of its being believed in by the chosen few. Sometimes the small minority that accepts a religion is in darkness, misled. Accept not a religion because it comes from a great ascetic from a man who has renounced everything;

because we see that there are many ascetics, men who have renounced everything, and yet they know nothing, they are veritable fanatics. Accept not a religion because it comes from princes or kings, kings are often enough spiritually poor. Accept not a religion because it comes from a person whose character was the highest; often times people of the grandest character have failed in expounding the truth. A man's digestive power may be exceptionally strong and yet he may not know anything about the process of assimilation. Here is a painter. He gives you a lovely, exquisite, splendid work of art, and yet the painter may be the ugliest man in the world. There are people who are very ugly and yet they promulgate beautiful truths. Socrates was such a man. There was Sir Francis Bacon, not a very moral man, not of over-fine character and yet he gave to the world "*Novum Organum*," and was the first to teach Inductive Logic; his philosophy was sublime. Believe not in a religion because it comes from a very famous man. Sir Isaac Newton is very famous, and yet his emissory theory of light is wrong, his

method of fluxions does not come up to the Differential System of Liebnitz. Accept a thing and believe in a religion on its own merits. Examine it yourself. Sift it. Sell not your liberty to Buddha, Jesus, Mohammed, or Krishna. If Buddha taught that way, or Christ taught this way, or if Mohammad taught in some other way, it was all good and all right for them; they lived in other times. They mastered their problems; they judged by their own intellects; it was so grand of them. But you are living *to-day*, you shall have to judge and criticize and examine matters for yourselves. Be free, free to look at every thing by your own light. If your ancestors belived in a particular religion, it was perhaps very good for them to believe in that, but now your salvation is your own business, your redemption is not the business of your ancestors. They believed in a particular religion, which may or may not have saved them, but you have to work out your own emancipation. Whatever comes before you, examine it *per se*, examine it by yourself, not giving up your freedom. To your ancestors only one particular religion

may have been shown; to you all sorts of truths, all sorts of religions, all sorts of philosophies, all sorts of sciences are being demonstrated. If the religion of your ancestors is yours on the ground of its being laid before you, so is the religion of Buddhism yours on the ground of its being placed before you, so is Vedants yours on the ground of its being put before you.

Truth is nobody's property; truth is not the property of Jesus; we ought not to preach it in the name of Jesus. Truth is not the property of Buddha; we need not preach it in the name of Buddha. It is not the property of Mohammad; it is not the property of Krishna or anybody. It is everybody's property. If anybody basked in the sun's rays before, you can bask in the sun to-day. If one man drinks of the fresh waters of the spring, you can drink of the same fresh water. Such should your attitude be towards all religions. Nobody in his heart of hearts would hesitate to divest his neighbours of his worldly possessions, but is it not strange that when our neighbours offer us most willingly their spiritual or religious

treasures which are admittedly far superior to worldly riches we, instead of cheerfully accepting, stand up in arms against them? Rama brings Vedanta to you, not with the intention of nicknaming you Vedantins, no. Take all that, assimilate it, make it your own, you may call it Christianity—names are nothing to us. Rama brings to you a religion which is not only found in the Bible and in the most ancient Scriptures but also in the latest works on Philosophy and Scienee. Rama brings you a religion which is found in the streets, which is written upon the leaves, which is murmured by the brooks, which is whispered in the winds, which is throbbing in your own veins and arteries; a religion which concerns your business and bosom; a religion which you have not to practise by going into a particular church only; a religion which you have to practise and live in your everyday life, about your hearth, in your dining room; everywhere you have to live that religion. We might not call it Vedanta, we might call it by some other name—the term Vedanta simply means the fundamental Truth. The Truth is your own;

it is not Rama's more than your; it does not belong to the Hindu more than to you. It belongs to nobody; everybody and every thing belongs to it.

We will see now how it is that this Vedanta makes our way smooth and our undertakings so pleasant in this life. We shall take up Practical Vedanta to-day, in other words, the Secret of Success. The secret of success is Vedanta put into practice. Practical Vedanta is the secret of success. Every science has its corresponding art, and we shall take up to-day that phase of Vedanta which is more Art than Science—the Practical Vedanta.

Some people say that Vedanta teaches pessimism, Vedanta teaches hopelessness, it teaches idleness, laziness. Rama requests those people to keep their logic with them and not to sell their intellect to others; keep it to themselves and see whether the teachings of Vedanta lead to life, energy, power, success or something else. Ask not whether the East Indians live it or not. Rama tells plainly that it is not the exclusive property of the Indians, it is everybody's property. It is your own

birth-right. The Americans in businiess life live it more and thus they are successful in the line; the Indians in practice do not live it to the same extent as the Americans do, and thus they are backward from the material standpoint.

Rama brings you no perverted Vedanta, but the real Vedanta from the fountainheads of Nature. Apply your logic and bring your reason to bear upon the subject; and you will see how wonderful Vedanta is and how it leads us to success in every department, how everybody despite himself must drift along the line of Vedanta and obey its dictates.

The Secret of Success is manifold. There are phases of the secret. We shall take these principles one by one and find out their relation to Vedanta as expounded in the Hindu Scriptures.

I.—Principle of Success—Work.

It is an open secret that work, attack, persistent application, is the secret of success.

"Hammer on ! hammer on !" is the first principle of success. Without work you can never succeed. A lazy man is bound to perish

in the "struggle for existence," he cannot live, he must die. Here presents a question most commonly raised against Vedanta. How can you reconcile continuous labour with the unaffected, impersonal, pure nature of Self or Atman, as demonstrated by Vedanta ? Does not Vedanta lead to laziness and inaction by including the realization of rest and peace of Divine Self and by preaching renunciation?This objection is due to a terrible misunderstanding of the nature of work or renunciation.

What is work ? Intense work, according to Vedanta, is rest. Here is a paradoxical statement, a startling statement, "Work is rest." All true work is rest. That is what Vedanta preaches. The greatest worker, when he is at the height of his work, when he is doing his best, mark him. In the eyes of others he is engaged in strenuous efforts, but examine him from his own standpoint, he is no doer. Just as in the eyes of distant observers, the rainbow contains beautiful colours, examine it on the spot, there are no colours of any kind present therein. The hero in war, say Napoleon or Washington, or anybody, when he is fighting

fighting, doing his best, look at him. The body works automatically, as it were; the mind is absorbed in the work to such a degree that "I am working" is entirely gone, the small enjoying ego is absolutely lost, the credit seeking little self is absent. This incessant work unwittingly leads you to the highest *yoga*.

Vedanta wants you to rise above the little self, the small ego, through intense work. Let the body and mind be continuously at work to such a degree that the labour may not be felt at all. A poet is inspired when he is above the idea of the little self or ego, when he has no thought of "I am writing poetry." Ask any body who has had the experience of solving difficult problems in Mathematics, and he will tell you that only *then* are problems solved and difficulties removed when the idea "I am doing this" is entirely absent; and the more a man can rise above the little ego or the small self, the more glorious works come out of him.

Thus does Vedanta teach rising above the little ego by dint of earnest work and losing everything in the real indescribable principle which, according to Vedanta, is the real Self,

Atman or God. When a thinker, philosopher, poet, scientist, or any worker attunes himself to a state of abstraction and rises to the heights of resignation to such a degree that no trace of personality is left in him, and Vedànta is practically realized, then and then only does God, the Master Musician, take up, in his own hands, the organ or instrument of his body and mind, and send forth grand vibrations, sweet notes, exquisite symphonies out of him. People say, "Oh, he is inspired !" whereas there is no *he* or *me* in him, no doing or enjoying traceable from his standpoint. This was realizing Vedanta in practical life. Thus all success flows from Vedanta being unknowingly put into practice.

There is no necessity of your retiring into the forests and pursuing abnormal practices to realize *Vedantic yoga*. You are the father of Yoga, Shiva himself, when you are lost in activity or merged in work. According to Vedanta, the body is not your Self, and do you not see that you are at the height of glory, at your very best, only when in practice you realize this truth, and the body and mind

become to you non-existent by virtue of instense exertion.

What work is, will be explained by a lamp or light. Take a gas or oil lamp. The light is so glorious, so dazzling, so splendid, brilliant bright. What is it that lends glory and lustre to the lamp? It is denying the ego through constant work. Let the lamp try to spare its wick and oil, the lamp will be dark, all failure, no success. In order that there may be success, the lamp must *burn*, must not spare its wick and oil. That is what Vedanta preaches. In order that you may have success, in order that you may prosper, you must, through your acts, by your own every-day life, burn your own body and muscles, cremate them in the fire of use. You must use them. You must consume your body and mind, put them in a burning state; crucify your body and mind; work, work, and then will light shine through you. All work is nothing else but the burning of your wick and oil, in other words, all work is nothing else but making your body and mind illusions, practically nothing from the standpoint of your own consciousness. Rise above them and

that is work.

All true work is accomplished when we rise above it. Once there came two brave Hindu brothers to the court of the great Akbar, an emperor of East India. They requested to be employed by the king. The king inquired about their qualifications. They said they were heroes. The king asked them to give a proof of their heroism. In Akbar's court they stood face to face; off flashed their shining daggers, sharp-pointed daggers. Each of them placed the sharp end of his dagger against the breast of his brother. Cheefully and smilingly they ran to each other. Their hands were steady, the daggers were piercing through the bodies, but unflinchingly and calmly they approached each other, no swerving, no hesitating; their souls united in heaven, their bodies met on earth and fell bleeding to the ground. A very queer proof of their heroism was given to the king. That is an illustration of the fact that true work is accomplished only when the self-asserting worker is sacrificed. Bees have to put their lives into the sting they give. "The man who is his own master knocks

in vain at the doors of poetry," says Plato.

Thus all prosperity and success come by living Vedanta in practice. Incessant work, incessant labour is the greatest *yoga* for a man of the world. You are the greatest worker to the world when to yourself you are no worker.

Again, in what mood and mode does successful work become natural for us? It is very easy to say, "Work, work," but it is very hard to work. Everybody wants to become the greatest painter, everybody wants to become a great musician, but everybody does not become what he wants. What is it that disposes you to inaction? What is it that makes you enjoy labour? Have you not found that oftentimes when you wished to work, you could not? Have you not observed that sometimes you did not like to labour and yet was splendid work done? Have you not marked that there is something higher which governs your working capacity? How often a man wakes up in the morning and finds himself in a peculiar mood, a mood which is indescribable, in perfect harmony with Nature; he takes up his pen and from his pen flows magnificent poetry or philosophy. A

painter tries to paint a beautiful picture, but he cannot despite all his struggles. He rises one morning and finds himself inspired, as it were, and there he draws beautiful works of art. Is it not so?

Thus we see that there is something higher which puts all your working powers at their best. If you avail yourself of that higher mood, you can always keep yourself at your best and the work through your hands will be perfect, most beautiful. That higher mood, or that higher secret, Vedanta lays before you; it is nothing else but being in perfect harmony with the universe, being in tune with the divinity, practically living in the true Atman or God within you, and being raised above the little ego or selfish desires. Thus can work become wonderful by availing yourselves of the secret of all light or power within you.

An artist or painter goes into the street, and there he sees many faces; the eyes of one person charm him, those eyes are unconsciously stored up in his mind; he meets another person and the chin of that person impresses him, he stores up that chin in his mind; the

eyes taken from one person and the chin stolen from another. Another man comes to his shop to purchase a picture. A picture is sold to that man, the customer goes away with the picture, knows not that he has left his hair behind in the mind of the artist. Then comes another man who wants the painter to do something for him; the painter does that something for him and he snatches the remarkable ears from this man and so impersonally the mind of the painter is at work. While the painter is appropriating the eyes, chin, nose etc., of different people, he is not living in the idea that he is taking these, but impersonally, unconsciously, this work is being done. After a few days the painter sits in his studio before the canvas. He wants to produce a striking portrait, and there the eyes of one person, the remarkable nose of another person, the attractive hair of another, all these are blended into one painting, and the artist brings out a most magnificent piece of work, a picture which excels all the originals. How was this beautiful work of art done? Was this work personal? No, the work was impersonal. All

this work was done by living continually in a mood free from egotistical, selfish taint, above the "I am doing" mood. Let the artist suffer from hatred or cupidity, of ten times miscalled love, the watch of his mind becomes magnetized, remains no longer in working order, he is deranged or out of gear. The impersonal tone of his mood is lost, he is hypnotized into selfishness, the serene mood has disappeared, the Vedanta spirit which keeps us in touch with the All is replaced by limiting attachment or repulsion, and no longer can the artist's mind do the impersonal work of abstracting from the features of this man or that. The practical Vedanta is gone, and gone with it is the master power of producing exquisite work of art.

Thus you see that the more your work becomes impersonal and the more you rise above "I am doing," the more you renounce the proprietary, copyrighting spirit, and the more you leave behind the accumulating, favour-carrying spirit, the more you deny your unreal apparent self, the better will your work be. Vedanta requires you to work for its own sake. In order that your work should be

success, you should not mind the end, you should not care for the consequences or the result. Let the means and the end be brought together, let the very work be your end. Vedanta wants you to be at rest in your inner Self. Let the inner soul be at rest and the body be continually at work; the body, subject to the laws of dynamics being in action, and the inner Self always at statical rest. It is our selfish restlessness that spoils all our work. Follow work for the sake of peace or *nirvana* connected with it.

II.—PRINCIPLE OF SUCCESS—*Unselfish Sacrifice.*

There was a quarrel between a pond and a river. The pond addressed the river thus: "O river, you are very foolish to give all your water and all your wealth to the ocean; do not squander your water and wealth on the ocean. The ocean is ungrateful, the ocean needs it not. if you go on pouring into the ocean all your accumulated treasures, the ocean will remain as salty as it is to-day, the ocean will remain as bitter as it is to-day, the brine of the sea will not be altered. 'Do not throw pearls before swine.' Keep all your treasures with

you." This was worldly wisdom. Here was the river told to consider the end, to care for the result and regard the consequences. But the river was a Vedantin. After hearing this worldly wisdome, the river replied, " No the consequence and the result are nothing to me; failure and success are nothing to me; I must work becuse I love work; I must work for its own sake. To work is my aim, to keep in activity is my life. My soul, my real Atman is energy itself. I must work. The river went on working, the river went on pouring into the ocean millions upon millions of gallons of water. The miserly economic pond became dry in three or four months; it became putrid, stagnant, full of festering filth, but the river remained fresh and pure, its perennial springs did not dry up. Silently and slowly was water taken from the surface of the ocean to replenish the fountain heads of the river; monsoons and trade winds invisibly, silently and slowly carried water from the ocean and kept the river source fresh for ever.

Just so Vedanta requires you not to follow the sophistic policy of the pond. It is the small

selfish pond that cares for the result,"What will become of me and my work." Let your work be for work's sake; you must work. In your work should your goal be and thus Vedanta frees you from fretting and worrying desires. This is the meaning of freedom from desires which Vedanta preaches. Worry not about the consequences, expect nothing from the people, bother not about favourable reviews of your work or severe criticism thereon. Care not whether what you are doing will tell or not; think nothing of that. Do the work for its own sake. This way you have to free yourself from desire; you have not to free yourself from work, but you have to free yourself from yearning restlessness. This way how splendid does your work become. The most effective and best cure for all sorts of distracting passions and temptations is work. But that would be only a negative recommendation. The positive joy that accompanies faithful work is a spark of *Salvation*, unconscious Self-realization. It keeps you pure, untainted, and one with Divinity. This happiness is the highest and surest reward of work. Corrupt not this

health-bringing, heavenly treasure by setting your heart on selfish motives for work. Sordid ambitions and petty hankerings retard rather than accelerate our progress; outward and concrete allurements are detrimental rather than beneficial to our efficiency of labour. No prize or appreciation can be more benign or salubrious than the immediate joy which accompaines earnest action. Follow, then, action to realize the renunciation, religion or worship it involves, and be not led by the childish frivolities it promises. Feel no responsibility, ask for no reward. *Now here*, should your goal be. People say, "First deserve and then desire." Vedanta says, "Deserve only, no need of desiring." "A stone that is fit for the wall will never be found in the way." If you deserve, by an irresistible Divine Law every thing will come to you. If there is a lamp burning, the lamp should go on burning, the lamp need not send any invitations to the moths; moths will flock to the lamp of their own accord. Where there is a fresh spring, people of their own accord will be drawn to it; the spring need not care a straw for the people.

When the moon rises, people will be drawn out, of themselves, to enjoy the moonlight. Attack! Attack! Hammer on! Hammer on! Work, work so as to realize the nothingness of the body and the supreme reality of the true Self. Thus at the height of apparent activity you will taste *Nirvana* and *Kaivalya*, and when in this way you have suffered your personality and ego to be raised on the cross of *labour*, success will seek you and there will be no scarcity of people who will come and appreciate. People did not accept Christ so long as he was alive; he must be crucified before he is worshipped. 'Truth crushed to earth shall rise again.' No seed can spring up and multiply without suffering destruction as to its form and appearance. So the second essential to success is sacrifice, crucifying the little self, renunciation. Misunderstand not that word "renunciation." Renunciation does not mean asceticism.

Everybody wants to be white, dazzling, brilliant, bright. How can you become glorious? Why are objects white? Just look at the white objects. What makes them so white?

Science tells you that the secret of whiteness is renunciation, nothing more. The seven colours in the rays of the sun impinge upon different objects. Some objects absorb and retain most of these colours and project back only one. Such objects are known by the very colour they throw back or deny to themselves. You call that robe pink, but that is the very colour which does not belong to the robe. The colours it has absorbed, which are really in it, are the colours you do not attribute to the robe. How strange ! The black objects absorb all the colours in the rays of the sun. They give out no colour, they renounce nothing, they throw back nothing, and they are dark, black. The white objects absorb nothing, claim nothing, they renounce everything. They do not try to keep selfish possession. They have not a proprietary spirit, and thus they are white, dazzling, bright, brilliant.'

Similarly, if you want to become glorious and prosperous, you shall have to rise in your heart of hearts above the selfish, proprietary spirit. You must rise above that. Be always a giver, a free worker; never throw your heart

in a begging, expecting attitude. Get rid of the monopolizing habit. Why should you lay exclusive claim to the air in your lungs? That air is everybody's property. On the other hand, when you cease to appropriate the small quantity of air in your lungs, you find yourself heir to all the atmosphere, unlimited become your resources; breathe in the oxygen of the universe. Be not vain, be not proud. Never feel that anything belongs to your little self; it is God's, your real Atman's. Take the case of Sir Isaac Newton. How was it that he became so bright, brilliant, glorious in the eyes of the world? At the time of his death, the spirit in which he had worked was made known. When complimented on being the greatest man in the world, he replied, "Oh, no! this intellect or this small personality of mine is simply like a little child gathering pebbles on the vast, immense sea-shore of knowledge." He was yet lying upon the sands, gathering pebbles. Thus we see that the unassuming spirit which appropriates or claims nothing, which does not aggrandise the little self, is the spirit which puts your capacity and

working powers at their best; and this is the chracteristic spirit of Vedanta.

You own desires, you have all kinds of desires, and you wish that your desires should be fulfilled; but learn the secret of the fulfilment of desires. How do we raise the window shade? We want the window shade to rise up, but we have to give it a downward pull and *let it go*, and there the window shade ascends. This illustrates the secret of the fulfilment of all your desires. It is only when you *let go* the desire that it fructifies. How are arrows shot? We take up the bow and bend it. So long as we are stretching the string, the arrow does not reach the enemy. You may stretch in ever so hard, the arrow will be with you still. It is only when you let it go that bang flies the arrow to pierce the bosom of your foe. Similarly, so long as you keep your desire stretched, or go on desiring, willing, wishing and yearning, it will not reach the bosom of the other party; it is only when you let it go that it penetrates the soul of the party concerned. "It is only when you leave me and lose me that you find me by your side."

It is only when you cast yourself in a strange, indescribable sentiment, which is higher than both of us, that you find me. This is what Vedanta tells you.

Two monks were travelling together. One of them maintained in practice the spirit of accumulation. The other was a man of renunciation. They discussed the subject of possession *versus* renunciation till they reached the bank of a river. It was late in the evening. The man who preached renunciation had no money with him, but the other had. The man of renunciation said, "What do we care for the body; we have no money to pay the boatman; we can pass away the night even on this bank, singing the name of God." The moneyed monk replied, " If we stay on this side of the river, we can find no village, no hamlet or hut, no company; wolves will devour us, snakes will bite us, cold will chill us. We had better ferry to the other side. I have money with which to pay the boatman to ferry us over to the other bank. On that side there is a village; we will live there comfortably." Well, the boatman came over and both of

them were ferried across the river to the opposite shore. At night, the man who had paid the fare remonstrated with the man of renunciation : "Do you not see the advantage of keeping money ? I kept money and two lives were saved. Henceforth you should never preach renunciation. Had I also been a man of renunciation like you, we would have both starved or been chilled and killed on that side of the river." But the man of renunciation answered, "Had you kept the money with you, had you not parted with the money, renounced it to the boatman, we would have died on the other bank. Thus it was the giving up of money or renunciation that brought us safety" "Again," he continued, "if I kept no money in my pocket, your pocket became my pocket. My faith kept money for me in that pocket. I never suffer. Whenever I am in need, I am provided for." This story indicates that so long as you keep your desires in your pocket, there is no safety or rest for you. Renounce your desires, rise above them and you find double peace—immediate rest and eventual fruition of desires. Remember that

your desires will be realized only when you rise above them into the supreme reality. when you consciously or unconsciously lose yourself in the Divinity, then and then only will the time be ripe for the fulfilment of desires.

III.—PRINCIPLE OF SUCCESS—*Love.*

Well, the third principle of success is love, harmony with the universe, adaptation to circumstances. What does Love mean? Love means practically realizing your oneness and identity with your neighbours, with all those who come in contact with you. If you are a shop-keeper, unless you realize the interests of your customers to be one with your own, you will make no progress, your work will suffer. If the hand want to be selfish and assert itself as different from the other members of the body and begin to argue this way, "Look here, I am the right hand, I do all sorts of labour, why should the whole body partake of what is earned by sweating drudgery! Should the food earned by my toil be given to the stomach and thence to all other organs? No, no, I will have everything to myself." Then, in order to carry into effect this selfish idea, there is no other

way for the hand but to take that food and inoculate or inject it into skin. Will that be beneficial to the hand? Will the hand succeed that way? Impossible! Never! Oh, yes; one way the hand can become very fat, can exclusively prosper to the envy of all other members of the body; the hand can take a wasp, bee or snake, and get itself stung. Thus the hand will become very fat, very big. Thus and thus alone can the selfishness of the hand be gratified, thus can the selfish philosophy of the hand be carried out. But how undesirable is that! We do not wish that kind of gratification or that kind of success. That is disease.

Similarly, remember that all the world is one body. Your body is simply like the hand one organ, simply like the finger or nail. In order that you may succeed, you should not look upon yourself as separate and distinct from the Self of the whole world. In order that the hand may prosper, it must realize that its interests are identical with those of the whole. In other words, the hand must feel and realize that its self is not confined within the small area beyond the wrist, but must practically

feel itself as identical and one with the Self of the whole system. Feeding the Self of the whole is feeding the self of the hand. Unless you realize this fact and live this truth, that you are one with the universe, that I and God are one, you cannot succeed. Deprived of ease, afflicted by *disease* you are when you stagnate in the slough of separation and division. You are perfect and whole when you realize yourself to be the *Whole* and the All. By feeling this oneness you practically live Vedanta. Infringe upon this divine and sublime truth, break this sacred law in practice and you are bound to suffer for your sacrilege like the silly, selfish hand. Coleridge, in his *Ancient Mariner*, very beautifully brings out this truth. So does Byron in his *Prisoner of Chillon.* It is proved in these poems that whenever a man falls out of harmony with Nature he suffers; the very moment you realize your unity with fellow-beings, all prosperity is yours.

"He prayeth best who loveth best,
Both man, and bird, and beast.

He prayeth well who loveth well,
All things both great and small."

A king went into a forest on a hunting expedition. In the heat of chase the king became separated from his companions. Under the scorching rays of the burning sun, he felt very thirsty. He found in the woods a small garden. He went into the garden, but being in his sportsman's dress the gardener could not recognize him, the poor village gardener having not seen the king's person before. The king asked the gardener to bring him something to drink, beceuse he felt so very thirsty. The gardener went straight into the garden, took some pomegranates, squeezed out the juice, and brought a big cup full of it to the king. The king gulped it down, but it did not quench his parching thirst entirely. The king asked him to bring another cup of the pomegranate juice. The gardener went for it. When the gardener had left the king's presence, the latter began to reflect within himself; "This garden seems to be very rich; in half a minute the man could bring me a large cup

full of the fresh juice · a heavy income-tax ought to be levied on the owner of such a flourishing concern," etc., etc. On the other hand, the gardener delayed and delayed, did not return to the king even in an hour. The king began to wonder, "How is it that when I first asked him to bring me something to drink, he brought that pomegranate juice in less than a minute, and now he has been squeezing out the juice of pomegranates for about an hour and the cup is not full yet. How is that" After one hour the cup was brought to the king, but not brimful. The king asked the reason why the cup was somewhat empty, whereas he filled the cup so soon at first. The gardener who was a sage replied:—"Our king had very good intentions when I went out to bring you the first cup of pomegranate juice, and when I went out to bring you the second cup, our king's kind, benevolent nature must have changed. I can give no other explanation for such a sudden change in the rich nature of my pomegranates." The king reflected within himself, and lo! the statement was perfectly right. When the king had first stepped

into the garden, he was very charitably disposed to and full of love for the people there, thinking in his mind that they were very poor and needed help, but when the old man had brought him one cup of pomegranate juice in so short a time, the king's mind had changed and views altered. The falling out of tune with Nature on the king's part affected the pomegranates in the garden. The moment the Law of Love was violated by the king that very moment the trees held back the juice from him.

The story may be true or false. We have nothing to do with it. But truth is undeniable that so long as you are in perfect harmony with Nature, so long as your mind is in tune with the Universe and you are feeling and realizing your oneness with each and all, all the circumstances and surroundings, even winds and waves, will be in your favour. The very moment you are at discord with the All, that very moment your friends and relatives will turn against you, that very moment you will make the whole world stand up in arms against you. Understand this divine Law of

Love and practise it. Love is a vital principle of success.

IV.—PRINCIPLE OF SUCCESS—*Cheerfulness.*

The fourth principle of success is self-possession or cheerfulness. And how is self-possession or cheerfulness kept up? It is very easy to say, " Be cheerful, be calm, be collected." But how difficult it is to remain cheerful, calm, and collected under all circumstances. By simply laying down the law you cannot be cheerful. You cannot do anything by artificial rules. How are we then to keep ourselves cheerful? What is it that governs your mood? Vedanta points out that we become moody, cheerless, or " in blues," we become sad and melancholic, when we descend to the plane of the body, the little self, and craving desires. Then only are we unbalanced. We feel our stomach only when it is sick. We feel our nose only when we are suffering from cold. We feel our arm only when it is aching. So, we feel our personal ego, little self, or body only when we are spiritually out of order. The engrossing regard for the body and care-creating attention to the

personal little ego involves sad spiritual illness. We fall from 'Eden' the moment our bodily weakness makes itself felt. Hurled are we from Heaven the instant we taste of the tree of distinction and difference. But we can regain the Paradise lost by suffering the flesh to be crucified. You can recover your balance and be cheerful the moment you rise above the body, above the little selfish, sordid, paltry, petty clingings.

Thus in order to secure cheerfulness, self-possession, you will have to put into practice the central teaching of Vedanta, the eternal Truth that your true Atman, your real Self, is the only rigid Reality. The phenomenal worldly circumstances become mobile, malleable, and *volatile* unto you when you are soaked in the stern fact, your true Atman. I am not the body; all the bodily concerns, connections and ties are mere playthings. They are simply the relations or offices in a theatrical performance. I, as the actor, have one man for my enemy and one man for my friend, another man is my father, some one else my son, but in reality I am neither the son nor the

father; the foes and friends are no foes and friends. I am Absolute Divinity. The worldly ties and connections do not concern me. All relations are mere illusions. Every actor should well perform his role in the play; but he who takes to heart and applies to his real Self the dramatic part of love or hatred is nothing short of insane. Again the world being but a dramatic show, why should I attach undue importance to the outside forms of duty? If one man is king, why envy him; if another is a beggar, why despise him?

> "Honour and disgrace from no condition rise;
> Act well your part, there all the honour lies."

Vedanta inculcates that you should not bother yourself about your surroundings and circumstances. Know the Law and shake off all fear. Here is, suppose, a magistrate. He comes into his court and takes his seat. He finds the parties, clerks, lawyers, servants, and other people already waiting for him. The magistrate had not to send for the witnesses, invite the lawyers, or go and call the plaintiffs and others. He had not to dust the room,

sweep the floor, and fix the table, etc. The very influence of the magistrate puts everything in order, just as the very presence of the Sun wakes up all Nature, enlivens rivers, plants, birds, beasts and men. Similarly, when you plant yourself firmly in the Truth, when you instal yourself in the position of the disinterested Supreme Judge, your very Atman, when your glorious Self shines in its full splendour, all the circumstances, all your surroundings, will take care of themselves, everything will be enlivened and put in order in the genial light of your presence. It is related of Rama, the greatest hero of India, that when he started to regain *Sita*, which represents Divine Knowledge, all Nature offered services to him; monkeys, geese, squirrels, and even stones, air and water vied with one another to get enlisted on his side. Shine in the glory and majesty of your Self, away beyond grovelling attachment and degrading hatred, and woe unto the gods and angels if they do not serve you as abject slaves. Why does everybody lackey a child? The little tyrant rides on the strongest shoulders and pulls the hair of laurelled heads. How is

that? Why, because the child lives above the circumstances, in Divinity, unconsciously.

If you go on doing your duty, if you are faithful to your work, bother not yourself about the outside aids and helps. They are bound to come to you, must come to you. When you make a speech and have anything worth being preserved, bother not yourself about who will come and take it down, or who will publish it, etc. Take the seat of a magistrate, be firm in your pristine dignity, never mar your cheerfulness by scruples about outside matters and external aids.

If there be felt an itching sensation in any part of the body, the hand automatically reaches that region to scratch. The power or Self which underlies the hand is evidently the same as the power or Self which underlies the place of irritation. Just so, bear in mind that the Self in you is the same as the Self in the surrondings or environments, and when your mind is in harmonious vibration with this underlying Self Supreme and to you has become the whole world your body, outside aids and helps must fly to you as naturally and spontaneously as the hand runs to the place of sensation.

When we run after our shadow to catch it, the shadow will be never caught; the shadow will always outrun us. But if we run toward the Sun, turning our back on the shadow, it will dog us. Similarly, the moment you turn towards these outside matters and want to grasp them and keep them, they will elude your grasp, will outrun you. The very moment you turn your back upon them and face the Light of lights, your inner Self, that very moment favourable circumstances will seek you. This is the Law.

Most people are turned pale, are driven into the corner, by the word "Duty." Duty like a bugbear, haunts them, goes on thrashing them, leaves them no rest or time, is always upon them. Such hurrying slaves, nay, machines of "Duty," lose in power what they gain in speed. Allow not the sense of Duty to throw you off the balance or damp your spirits. Remember that all duty is, after all imposed on you by yourself. Ultimately you are your own master. You yourself chose your position, offered your services, and created your superiors. Again if you need their money, they require

your services just as much. The terms are of equality, the action and reaction being equal. You serve your own will and of nobody else. Your present surroundings are created by yourself, the little world of relations is of your own workmanship, your future will be your own doing. You are the master of your own destiny. Know that and rejoice, be cheerful.

"We build our future thought by thought
For good or bad and know it not.

Thought is another name for fate;
Choose, then, thy destiny, and wait.

Mind is the master of its sphere;
Be calm, be steadfast and sincere;
Fear is the only foe to fear
Let the God in thee rise and say
To adverse circumstance—'Obey'
And thy dear wish shall have its way."

Take to your work, not as a plodding labourer, but like a noble prince, for pleasure's sake, as useful exercise, as happy play or merry game. Never approach a task in a scared spirit. Be yourself. Realize that kings and presidents are simply your servants. Work as stars work—

"Undismayed at all the things about them,
Unaffrighted at the things they see,
These demand not that the things *without* them
Yield them love, amusement, sympathy."

"The exquisite reward of song
Was sung—the self-same thrill and glow
Which to unfolding flowers belong,
And wrens and thrushes know."

Feel no responsibility, ask for no reward. All authority should be subservient to you. You are your own authority. No sense of duty or outside authority should be to you an overshadowing cloud. The order wrought by outside authority may, at best, be geometrical, but the order which you create yourself will be organic.

V.—PRINCIPLE OF SUCCESS—*Fearlessness.*

We come next to the fifth principle of success, fearlessness. What is fearlessness? No faith in Maya, but a living knowledge and a true faith in the real Self. Fear comes to us when we feel ourselves to be the abode of fear or the body; the body is always liable to be eaten by worms of anguish; it is vulnerable and pregnable to all kinds of suffering. The

very moment we rise above the little body, we are free from fear. Live as Divinity, live Vedanta, and who can harm you? Who can inflict injury upon you? Fearlessness and Vedanta are inseparable.

How is fearlessness essential to success? This will be illustrated by a fact of personal experience. There came five bears at one time, in the Himalayan forests, face to face with Rama, but they did not molest him at all. Why was it? Simply on account of fearlessness. Rama was filled with that spirit, "I am not the body, I am not the mind; the Supreme Divinity I am, I am God; no fire can burn me, no weapon wound me." They were looked straight in the eyes and they ran away. At one time a wild wolf was outstared; at another time a tiger likewise fled. When a cat comes, pigeons close their eyes; they think the cat does not see them because they do not see the cat, nevertheless the cat eats them up. If you are afraid, the cat will eat you up. Have you not noticed that while walking in the suburban quarters, if we betray the least sign of fear, even dogs rush at us and molest? Dogs even will

tear us if we fear. But if we are fearless, we can overcome and tame lions and tigers. When we are pouring liquid from one vessel into another, if our hands waver ever so little, the liquid is sure to be spilt. Pour the fluid unhesitatingly, confidently, fearlessly into the receptacle and not a drop will be lost.

It is by hesitation and fear that you bring yourself into sad plights. Let nothing disconcert you or take you by surprise. You are the All. Dispel the fear inducing attachment to the body. Is it not a pity that the noise of a trivial fire-cracker, or even a small mouse, a rustling leaf, nay, a trembling shadow, should startle a full hundred and fifty pounds avoirdupois of wool-clad flesh? No calamity is ever worse than the dread of calamity. I would rather suffer death than harbour fear of death.

Some one says: "No one ever found the walking fern who didn't have the walking fern in his mind." If you have love in your mind, you will find love; if you entertain hate, you will meet hate. If you are afraid of detectives and defrauders, you will not miss them. If you expect selfishness and deceit, you shall not be

disappointed, from all sides will selfishness and deceit confront you. Fear not then; have holiness and purity in you; you will never come across anything unclean. Life-success and spiritual success must go together. Deluded are they who divorce one from the other.

Thieves break into a house only when it is unguarded. If the house is kept lighted all the time, they dare not steal into it. Keep in your mind the light of Truth ever ablaze, no devil of fear or temptation will approach you. Believe in the Law Divine. Please make not your life wretched by hanging on worldly wisdom. Timid prudence makes a downright atheist out of you. Why allow the mists and fogs of circumstances to cloud you? Are you not the Sun of suns? Are you not the Lord of the Universe? What vagaries of circumstances are there which you cannot disperse, dispel and evaporate? Far be it from you to consider any menacing surrounding as real in the least. Fearless, fearless, fearless you are.

VI.—PRINCIPLE OF SUCCESS—*Self-reliance.*

The sixth secret of success is Self-reliance.

You know the elephant is a much larger animal than the lion. The elephant's body seems to be much stronger than the body of a lion, and yet a single lion can put to flight a whole herd of elephants. What is the secret of the lion's power? The only secret is that the lion is a practical Vedantin and the elephants are dualists. The elephants believe in the body; the lion practically believes not in the body, but in something higher than the body, the spirit. Even though the body of the lion is comparatively very small, the lion practically believes his power to be infinite, his inner force illimitable. The elephants live in groups of forty or fifty, sometimes one hundred or two hundred, and when the elephants go to rest, they always keep one strong elephant as watch and guard. They fear that their enemies attack and devour them. They know not that a single one of them is capable of destroying thousands of lions, only if he has faith in himself, but the poor tuskers lack faith in the inner self and the consequent courage.

This is self-trust, a fundamental principle of bliss. Vedanta teaches you not to call

yourself a grovelling, sneaking, miserable sinner or wretch. Vedanta wants you to believe in your innate power. You are Infinite, God Almighty you are, Infinite God you are. Believe that. What an inspiring truth! Believe in the outside and you fail. That is the law.

Two brothers involved in litigation appeared before a magistrate. One of them was a millionaire, the other a pauper. The magistrate asked the millionaire how it was that he became so rich and his brother so poor. He said: "Five years ago we inherited equal property from our parents. Fifty thousand dollars fell to his share and fifty thousand dollars to me. This man, regarding himself as wealthy, became lazy (you know some rich people think it beneath their dignity to labour and whatever work was to be done he entrusted to his servants. If he received a letter, he would give it to his servants and say, 'Go, attend to this business' Anything that was to be accomplished he told his servants to do. He lolled away his time in ease and comfort. 'Eat, drink and be merry.' He would always bid his servants, 'Go, go, attend to this business or that." Speaking of

himself the rich man said: "When I got my fifty thousand dollars, I never committed my work to anybody; when anything was to be done, I would always run to do it myself and I always told the servants, 'Come, come, follow me.' The words on my lips were always 'Come, come,' and the words on the lips of my brother were 'Go, go.' Everything he possessed obeyed his motto; his servants, friends, property or wealth went away, entirely left him. My maxim was 'Come'; friends came to me, property increased, everything multiplied."

When we depend upon others, we say "Go, go." Everything will go away, and when we rely upon Self and trust nothing but the Atman, all things flock to us. If you think yourself a poor, sneaking vermin, that you become, and if you honour yourself and rely on your Self, grandeur you win. What you think, the same you must become.

An inspector came to a school in India. One of the schoolmasters, pointing to a student, said that he was so bright as to have learned by heart such and such a piece of literature, say, Milton's *Paradise Lost*; he could recite any

part of it. The student was presented to the inspector, but he had no Vedanta in him. He assumed bashfulness and modesty, and when asked, "Do you know that piece by heart?", he said, "No, sir; I am nothing, I know nothing." Those words he thought to be an indication of modesty, a sign of bashfulness. "No, sir, I know nothing; I did not learn it." The inspector asked again, but the boy still said, No, sir; No, sir; I do not know it." The master was put out of countenance. There was another boy who did not know the whole book by heart, but he said, "I know it; I think I shall be able to recite any passage you may desire." The inspector put to him a few questions. All the questions were readily answered by the boy; this second boy declaimed passage after passage and secured the prize. No one can ever estimate you at a higher value than you set upon yourselves.

Do not, please, make yourselves cringing, sneaking, miserable creatures. As you think, so will you become. Think yourselves to be God and God you are. Think yourselves to be free and free you are this moment.

A man came into the house of a Vedantin one day and occupied the vacant seat of honour in the absence of the master of the house. When the master of the house was coming back into the room, that intruder put this question :—"O Vedantin, let me know what God is, and what man is." Well, the sage did not directly answer the question. He simply called his servants and began to talk loud and use harsh language, telling them to turn him out of the house. This peculiar language did the really wise man use. When such unexpected language was employed, the intruder got frightened, he became nervous and left the seat of honour. The wise man occupied the same and then calmly, serenely, told him. "Here (pointing to himself) is God, and there (pointing to the other) is man. Had you not been frightened, had you kept your place, had you preserved your balance, had you not been put out of countenance, then you were also God. But the very fact of your trembling, quivering, and losing faith in your God-head makes you a poor vermin." Think yourself to be Divinity, have a living faith in your Divinity and nothing

can harm you, nobody can injure you.

So long as you go on relying and depending upon outside powers, failure will be the result. Trusting upon the God within, put the body in action and success is assured. If the mountain does not come to Mohammed, Mohammed will go to the mountain. There was a man who was hungry, and in order that he might appease his hunger, he sat down at a certain place, closed his eyes and began to eat imaginary curry. After a while he was seen with his mouth open, endeavouring to cool his burnt tongue. Somebody asked him what the matter was. He said that in his food there was a very hot chilli. The name is cool, but the thing itself is very hot. Thereupon a bystander remarked, "Oh, poor fellow, if you had to live on imaginary food, then why not select something far sweeter than hot chilli, pepper. As it was your own creation, your own doing, your own imagination, why did you not make a better choice?"

According to Vedanta, all your world being but your own creation, your own idea, why think yourself a low, miserable sinner? Why

not think yourself into a fearless, self-reliant incarnation of Divinity?

Have a living faith in the Truth, a right knowledge of things around you, take all your circumstances at their own worth and realize the spirit to such a degree that this world becomes unreal to you. Don't you know, in Astronomy, while calculating the distances of the fixed stars, this world is looked upon as a mathematical point, nothing in relation to those stars and planets, a mere cypher? If so, can this earth be anything in contrast with the supreme Infinite Power, the Atman? Realize that, feel that. The Light of lights is you, all glory is yours. Feel that and realize it to such a degree that this earth and name and fame, the earthly relations, and popularity and unpopularity, worldly honour and disgrace, criticism of your foes and flattery of your friends may become meaningless to you. This is the secret of success.

Two men were being carried down by the swift current of the Niagra. One of them found a big log and he caught hold of it with the desire to be saved; the other man found a

tiny rope, thrown down for their rescue by the people on the bank. Happily he caught hold of this rope, which was not heavy like the log of wood, and though the rope was apparently very wavering and frail, he was saved; but the man who caught hold of the big log of wood was carried off with the log by the rapid current into the yawning grave of surging waters beneath the roaring Falls.

Similarly, O people of the world, you trust in these outward names, fame, riches, wealth, land, and prosperity. These seem to be big like the log of wood; but the saving principle they are not. The saving principle is like the fine thread. It is not material, you cannot feel and handle it, you cannot touch it; the subtle principle, the subtle truth is very fine, but that is the rope which will save you. All these worldly things on which you depend will simply work your ruin and throw you into a deep abyss of hopelessness, anxiety and pain. Beware, beware. Have a strong hold of the Truth. Believe more in the Truth than in outside objects. The law of Nature is that whenever a man believes practically in the outside objects and wealth

he must fail. That is the law. Trust in the Divinity and you are safe. Be not dupes of senses.

Rise above hypnotism and suggestions of your neighbours. All your worldly ties and conections hypnotize you into misery and anxiety. Rise above that. Believe in the truth realize your oneness with the Divinity, and saved you are, nay, Salvation itself ye are.

Far be it from you to regard the world more seriously than the real Self. Do not keep yourself a sensitive, pitiable, limited ego. Let nothing pique you. Attend to business as doctors attend their patients without contacting the disease. Work in the spirit of an unaffected witness; free from all entanglement. Remain immune.

VII.—PRINCIPLE OF SUCCESS—*Purity.*

The last but not the least point which guarantes success is Purity. It is ture that "Thought is another name for fate"; what a man thinks that becomes. But if you begin to think impure thoughts and harbour debasing immorality, with the fulfilment of these selfish wishes, heartbreaking affliction, excruciating

suffering, and distracting sorrow shall be forced upon you in bargain. Grief shall prey upon your soul. The fool thinks he enjoys sensuous pleasures, but knows not that in an impure thought or deed, his very vitality is bought, sold, and consumed. The Law of Karma retaliates and baffles you when you want to abuse it for selfish ends. Do not dictate your will to God. Let God's will be done in reference to bodily wants. In earthly requirements, let God's will become your will. Feel feel that you are the very Power Supreme, whose will has shaped the circumstances in the form they have. Enjoy your poverty as your own work. But if you find yourself led astray by the flesh and caught in the quagmire of carnality, *there* is the occasion to assert and exert strenuously your giant will to secure and ratain God-consciousness. In this country, cupidity is glazed under the holy name of Love. What a mockery! People don't live whole. Abnormal affections and inordinate passions cut and divide their days into patches. It is very seldom that an entire young man speaks. It is always a disabled *proper fraction*, more

correctly, a most improper portion of him that appears in public. One part of him lies with his sweet-heart, another with some other object. Love your labour, keep your heart where your hand is. While the feet and hands are warm, working, let your head be cool and collected. Keep your thoughts always at home, centred in the real Self, and never mind the circumstances. Let not the thought of doing good to humanity vex you; why should the world be so poor as to be constantly begging your attention? Let the body go on working for your own Salvation's sake. Ignorant folk keep vainly yearning and praying for light. Why should you desire even that? The craving for light keeps you in the dark. For one minute, cast overboard all desire; chant Om; no attachment, no repulsion, perfect poise, and there your whole being is Light personified. Banish all worldly motives of work. Cast off, exorcise the demons of desires. Make all your work sacred. Rid yourself of the disease of attachment or clinging. Attachment to one object detaches you from the All. It is the selfish, swinish motives that make your business

and life secular. Attend your labour to taste the renunciation it unconsciously entails, keeping, because work keeps you with God, above the body or little self. Work minus desire is a synonym for the highest *Renunciation* or worship. Why should you have any motive for work? Ignorant wretches believe that objects accomplished bring more happiness than the work itself. The blind knows not that no result can bring more happiness than the work itself. Happiness lives clothed in the garb of work. You can have your success always with you. This way does the wide world become your holy temple and your whole life one continuous hymn. What care have your for the effect? Far be it from you to worry about salary or pay. If you get no proud position, let not glaring vanity prevent you from sweeping the streets. Hesitate not to do the duty that lies next to your hand. It is no self-respect to shun the work not sanctioned by fashion. True self-respect is respect for the *real Self*, the God within. Body-respect is the opposite pole of virtue, the shortest cut to perdition. When you are

ready to extend your hands to any labour, the noblest offices and the most respectable occupations will stretch their hands to receive you cordially. That is the Law. If you do not shrink and curl up from God indwelling in labour; *God will not be outdone in courtesy.* Light will shine through you despite yourself. Believe not in the applause or censure of mankind. All that simply misleads and deceives you. Your Heaven is *within* you. You play the part of an impure, unchaste adulterer when you stoop down to indulge in outside so-called objects of pleasure. Tell to the external enjoyments, "Get behind me, Satan, I'll take nothing at thy hands." Are you not really the source of all joy ?

"For him in vain the envious seasons roll,
Who bears eternal summer in his soul."

Perch the Indian dove or the nightingale on the top of a pine tree and delicious songs naturally flow from it. Let your mind be seated *at home* and the sweetest melodies spring from it naturally, spontaneously, without effort. Your God-head is not a thing to be

accomplished. Realization is not a thing to be achieved, you have not to do anything to gain God-vision, you have simply to undo what you have already done in the way of forming dark cocoons of desires around you. Fear not, you are free. Even your seeming bondage is imposed by your freedom. To you no harm can accrue unless you invite it. No sword can cut unless you think that it cuts. No need of loving your shackles and chains as ornaments. Shake off vain fancies, burn up all crookedness, and what power is there under the sun which will not be only too thankful to get the privilege of unlosing your shoes? Assert your Godhead, fling into utter oblivion the little self, as if it had never existed. When the little bubble bursts, it finds itself the whole Ocean. You are the Whole, the Infinite, the All. Shine in your pristine glory. For you, O perfect One, there is no duty, no action, nothing to be done, all Nature waits on you with bated breath. The world thanks her stars to have the good fortune of paying you homage, adoring you. Please, would you mind the Powers of Natue kneeling and bowing before you!

Trust, trust the Self Supreme.
The restlessness of Soul is due
To faith in things that seem—
The things that fleet as fog or dew.

The way to keep you fresh and new,
To every secret treasure clue,

Is to assert the real Self
And to deny deluding pelf.

There is no duty to be done
For you, O Everything, O One!

Why chafe and worry o' er the work.
Feel feel the Truth, anxiety shirk.

Believe not when the people say
" Oh, what a fine game you play!"

Believe not, never, in their praise,
No, ne'er can acts degrade or raise.

I never did a personal deed,
Impersonal Lord I am indeed.

In vain the raving critics fought;
The dupes of senses know me not.

I am for each and all the home,
I am the Om! the Om! the Om!

O happy, happy, happy Ram?
Serene and peaceful' tranquil, calm.

My joy can nothing, nothing mar,
My course can nothing, nothing bar.

My livery wear gods, men, and birds,
My bliss supreme transcendeth words.

Here, there, and, everywhere;
There, where no more a " Where ? "

Now, ever, anon and then ;
Then, when's no more a "When ?"

This that and which and what ;
That, that's above " What ? "

First, last and mid and high.
The *One* beyond a " Why ? "

One, five and hundred, All,
Transcending number, one and all.

The subject, object, knowledge, sight ;
E'en that description is not right.

Was, is, and e'er shall be-
Confounder of the verb " to be. "

The sweetest Self, the truest Me,
No Me, no Thee, no He.

The Infinite is that, the Infinite this ;
And on and on, unchanged is Infinite.

Goes out the Infinite from the Infinite
And there remains unchanged the Infinite.

The outward loss betrays the Infinite,
The seeming gain displays the Infinite,

The going, coming, subtracting, adding
Are seeming mode and truth the Infinite.

O, what a charm marvellous spreads,
Over every hill and dale,
Wond'rous blue and green my beds
Charming every red and pale.

Glorious, glorious light it sheds
Over every storm and hail,
Beauteous, beauteous one and all.
Heavenly, heavenly blessed call.

THE NATURE OF INSPIRATION.

(Lecture delivered on February 21, 1903, in the Golden Gate Hall, San Francisco.)

My own Self in the form of ladies and gentlemen,

At a certain meeting in India wise men were there, very wise men were present, and sacred texts from the Hindu scriptures were being recited, and when explained by the savants, one of the audience—at the time when the meeting was about to dissolve—spoke about a certain sage who had come to the town, and was living on the banks of the river, and he praised this saint very highly. The people then became naturally anxious to know more about this saint. There was a parrot who was listening to the talk, or you might say, a slave hearing this conversation about the sage that had come to the town. This parrot that was confined in the cage, or this slave asked the gentleman who was talking about the sage, to

go to the sage on behalf of this imprisoned parrot or enslaved person, and ask him to tell certain means of escape for this confined bird or enslaved person. Well, the gentleman who had first interviewed the great saint went to him at the time when he was bathing in the river, and put to him this question, "How could that bird, parrot, or say, that particular person, confined in a cage be released? How could he be released?" Just when the question was put, the sage was seen to be carried off by the torrent; he was observed by the people of the town as dead. The people who were witnessing this state of the sage were astonished and they rebuked the person who put this message or who conveyed this message fom the parrot or from the slave. The people thought that the saint was fainting or was swooning through pity for the imprisoned parrot or through sympathy for the bound slave. The saint did not recover that day, so it appeared. Well, next day, when the meeting was held again at the place where the encaged bird was, or where the confined slave was, the parrot, or you might say, the

slave asked the gentleman who had interviewed the saint, whether the parrot's message had been conveyed to him. The gentleman said that the message had been conveyed, and added that he was sorry to convey the message from such a wretched fellow as the encaged bird, or from such a sorry person as the bound slave. The parrot or the slave enquired why he was sorry. Then the gentleman said that just when the message was conveyed, the sage fainted away. And all the people were wondering, were astonished, what all this meant. But the parrot or the slave explained through and through the whole secret. The parrot, or you might say, the slave was not intelligent, but immediately after hearing that the saint fainted, he fainted, and was dead to all intents and purposes. There the by-standers were surprised, lo, this must be a strange message, which had caused the death of two. When the message was conveyed to the saint, the saint died, and when the message was repeated to the parrot or the slave, the slave died. Do you know what happened next? When the by-standers saw that

the parrot was dead, they thought it no longer worth while to keep the parrot imprisoned. They opened the cage, and immediately the parrot flew out and said, "O audience, O people, who gather here every day to hear the sacred scriptures, you do not know how realization, salvation, inspiration is to be achieved. I have learnt it to day from the answer to my message that I received from that saint. The saint did not faint, the saint, as it were, answered my message, the saint by fainting, by falling in a swoon, told me the way to realization, told me the path of realization. The path of salvation, the way to realization is apparent death, that and nothing else, crucifixion and nothing less, there is no other way to inspiration. The way to realization is getting above the body, rising to that state spiritually, rising to the state of inner salvation, where the body is as it were dead, where the small personality is consciousless, is altogether lost, is entirely left behind, that is the way to life. In Sanskrit, we have got two words most significant, one is *bhoga* and the other is *yoga*. Most of you are

familiar with the word *yoga*, perhaps you have read the opposite of *yoga* which is *bhoga*. *Bhoga* literally means enjoyment, and *yoga* means renunciation. People in this world talk about enjoyment. What is enjoyment? If you examine, analyse enjoyment, you will find it to be nothing else but *yoga*, renunciation. There is no real enjoyment except in renunciation, there is no inspiration except in renunciation, there is no prayer except in renunciation. You cannot, cannot keep your little personality, enjoying self, at the same time with joy. The very moment when joy is there, the enjoying self is not there. The very moment inspiration is there, the idea of "I know" and "I do it" is absent, it cannot be there. This is what the great masters have said on the subject. The man who is his own master knocks in vain at the doors of poetry. You cannot be in a state to write poetry, and at the same time be an enjoyer of poetry. No. You cannot be your own master and at the same time write poetry. Nobody can write and be conscious of the fact that he is writing. When he becomes that consciousness itself, then is the point of

inspiration reached. The artist must be sacrificed to his art. When you are playing the part of the greatest artist, there in the eyes of others you are a great artist, but from your own standpoint you are not. No thought of "I am doing" is present, you have become one with the All. You are no artist from your own standpoint; there the interpreter, the writing, the writer have become one. There all the difference has been annihilated. There is the nature, the secret of inspiration. People say, "He is a spiritual man", but when he is inspired from his own standpoint he is not inspired. Others call him inspired. Other people look at the rainbow and admire the colours, the beautiful magnificent tints. They like them, they admire them, but go there where you see the rainbow. Examine, see carefully and you will find no rainbow; you will find no rainbow there. The rainbow is present in the eyes of others; but from the standpoint of the other place, or from the standpoint of the person who is seated at the place where others see the rainbow, there is no rainbow. Similarly from the standpoint of

others, a person is called inspired, a great man a writer, a thinker, a philosopher, but from his own standpoint at that time there is no delusion of this kind present, that "I am writing" or "I am inspired." The artist must be sacrificed to his art. Like the bees, the artists must put their lives into the sting they give. There is the whole secret of inspiration. The bee, when it stings you, dies after it, So is he inspired who gives his whole life into the sting he gives. There is the whole secret. You cannot be inspired and at the same time enjoy; try to enjoy a thing and you are no longer inspired; others will enjoy you, the world will enjoy you when you are inspired, but you yourself will not be an enjoyer and an inspired man at the same time. You will be no enjoyer, but you will be better still, joy itself.

The moth flies into the flame of the lamp and then the moth proves its love. In order that the moth may be distinguished from a common fly, we shall see the moth singed by the lamp in order that it may prove that it is a moth. Similarly in order that a man of inspiration may be seen to be a man of

inspiration, in order that his power of inspiration may be evinced and revealed, he must be a man of *yoga*. Away above fear, away he goes, dead to all intents and purposes for the world.

No great genius could ever draw real inspiration except from living Nature. This will be illustrated by an example from nature. Water gives life to this earth ; it is the cause of all growth in this world, along with light. Your crops are ripened by water, water is the great blessing of God In this country, people do not like rain, but in India, and in all countries in the East, rain is quite the highest blessing of the world. The greatest philosophers and the greatest poets, the great people who wish inspiration, always avail themselves of the opportunity when clouds are roaring in the skies, when it is raining heavily outside. These are the occasions that are most earnestly sought by all poets and by all seekers after inspiration; and from personal experiencs Rama can say, always when it is raining outside, it is much easier for Rama to write poetry than on other occasions. When it is about to rain, or when it is drizzling, of itself the mind becomes

elevated and the brain is thrown into a poetic mood, and everything becomes so inspiring, and no apparent cause can be assigned for this extraordinary exultation, except the union of heaven and earth through rain. Through rain earth and heaven unite. Usually marriage festivals in India take place on such occasions. People think the earth and heaven unite. Hence let man and woman also unite in marriage bond. Here let us see how it is that the atmosphere gives inspiration and gives us the rain, gives us dew, gives us beautiful breezes. What is it that inspires the whole heaven? Science tells us that the cause of the inspiration of the heaven is what is called saturation. Now this is a word which ought to be explained. Take a cup of milk and add sugar to it. The sugar will be dissolved. Add a little more sugar, this also may get dissolved. But there will come ultimately a point where sugar will be no longer dissolved. You may add sugar ever so little or ever so much, it will no longer be dissolved. This is the point where a certain amount of sugar is dissolved and no more can be imbibed by the milk, no more is accepted

by the milk. This point is called the point of saturation. We see that water will dissolve salt to a certain point, to a certain degree, but beyond that degree no more salt will be accepted by the water. If more salt is added, it will lie, it will settle down to the bottom, it will not be dissolved. There the water is saturated with salt. Water may be saturated with earth, we may add a certain quantity of earth, it will get dissolved, but add a little more, it will not get dissolved, there is water saturated with earth. Here is the atmosphere of ours, which consists of nitrogen, oxygen, carbon dioxide, organic matter, material particles, and also aqueous vapour. The particles of water are suspended in the air. There comes a time when the atmosphere is saturated with aqueous vapour. There are times when the atmosphere is not saturated with aqueous vapour. But when the atmosphere is highly saturated with aqueous vapour and a little more quantity of it makes its presence, there the air can no longer hold its water. The superfluous water or the water that is there and above the quantity of vapour which will

saturate the atmosphere, that water falls down in the form of rain. Thus when the atmosphere is more than saturated with water, we have rain in this world; we have dewfall; we have storms, we have drizzling, we have such phenomena, after the point of saturation. We shall consider afterwards how this saturation is effected, but at present suffice it to say that in order that the atmosphere may be inspired, in order that we may have any rain, the point of saturation must be reached, nay it must be more than reached, the vapour must be saturated, and more than that, then we have beneficent results, great consequences in this world. Similarly, here is your mind, it might be compared to the atmosphere or the air. When the mind gets saturated with an idea, it fills your mind, conquers your mind, permeates and pervades your mind, fills your whole soul, saturates you. Now mark, whenever your mind is saturated with the idea, you find your mind in a very strange state, you call it the state of unrest. It is a state of mind which remarkably resembles what we call calm, what we call on this earth a state of closeness, and you know

when it is very close, people expect rain. When you find it is very close, the atmosphere is saturated, and after that we expect rain, beyond the point of saturation. Thus when your mind gets entirely filled with an idea, it is in a state which remarkably resembles what we call a state of closeness, calm, close. When your mind is saturated with the thought of your loved object, you may have observed that there comes a time, when the mind is in a state of closeness, calm, or restlessness, close, indescribable, people call it marvellous restlessness. Now when that state is exceeded, when you go beyond that state, you become a poet, there poetry begins to fall from you, begins to rain down melodious verse, splendid song. That is the state. When your mind exceeds or goes beyond the point of inspiration, the ideas drop down in a condenced form in black and white, there is inspiration.

Here is a man. He takes into his mind a certain thought, the thought to solve a problem. He begins to work it out, he works and works, but cannot arrive at the solution. Those of you who have tried to work out deep

problems, philosophical or mathematical, can bear out Rama from your personal experience. We begin to work at a deep problem; originally in the beginning, when we are trying to solve the problem, our mind is not saturated, our mind has got some other desires also permeating it. The desire to possess this object, or attachment for this object or that, is predominant in your mind and also the desire to work out the problem is present in the mind. The deep problem is not solved. When you see that by some efforts the problem is not solved, you become a little restless and throw aside your attachment to other objects, you become more free, in other words that particular idea before you become more prominent, fills your mind more and more, and drives out other thoughts. The problem is not solved yet. Most other feelings and attachments are dispensed with, yet there remains in your mind the idea of *ahankara*, as we call it in Sanskrit, "I am doing it" and "I get the credit for it." What happens? The problem is not solved. After a while when you persist in working at it and you go on

hammering on it, all thought of *meum et teum* is lost, the idea.remains supreme in your mind; and when that point is reached, all thought of *meum et teum,* all thought of mine and thine, or time and space is entirely got rid of. The one idea fills the whole space in your mind, leaves no vacancy in your heart, leaves no vacuum in your heart, and the soul is saturated, so to say with the idea, and you become one with the idea. There the moth is singed, there the bee has given up its life, there mastery over the little self is lost, there the idea of enjoyment is gone, there is crucifixion; when that point is reached, all of a sudden you are inspired, and there flashes within yourself the solution. Do not people make use of this expression " It strikes me, " " It struck me'! ? Without this Death-in-life, you cannot enjoy and be inspired.

Artists, teachers, philosophers and thinkers in their own lines get inspiration, but this inspiration comes only through crucifixion People in this world want to keep themselves as enjoyers, keep themselves as agents, but Vedanta shows it is not in accordance with the

laws of nature that you should enjoy anything. It is not for man to enjoy anything. This enjoyer is the false self, it is not the real Self, it is not you. All thinkers, philosophers will have to see their body, their mind, their whole being enjoyed by the whole world. There is the road. If you want to be an enjoyer, the way to salvation, the way to happiness, the way to enjoyment is barred for you, is marred for you. You cannot, cannot enjoy this world, for you there is only one way, and that one way is to see the body, the mind and everything of yours enjoyed by Divinity, eaten up by Divinity. As Christ says, "Here, eat my flesh, eat it." "Here, you will have to drink my blood!" at the Lord's Supper! *Very happy is he and blessed is he whose life is a continuous sacrifice.*

Whenever we reach that point of saturation, when the mind is filled with the idea, when the whole being is lost and merged in the thought, the machine or organ or the musical instrument is taken up by the great musician, by God, by Divinity, and through this organ is produced beautiful, magnificent,

sublime tunes. Great notes, splendid music comes out of the organ, but so long as the child wants to keep the organ to itself, and does not want the great organist or musician to handle the organ, only notes of discord will be emanated by the organ ; so long as this self, this false ego this unreal self, which is the enjoying self, is present, and wants to keep hold of the body and does not let go this body, through this body or musical instrument notes of discord will come out. Make over this instrument or this body to Divinity, get yourself rid of this false ego, away with this little self, sacrifice it, and rise above it, then, when the point of saturation is exceeded, God himself takes up this instrument, the great musician handles this instrument himself and through this instrument, music comes out, magnificent notes spring forth. There you are inspired. Inspiration is God doing. When the little self gives up possession of the body, the person is inspired.

We find that before Christ began his mission, Satan tried to tempt him in every way to become an enjoyer. Here were the seven

worlds, here were beautiful, delicious foods, here was sovereignty, here was getting a great name by working a miracle, here were the temptations, here was enjoyment laid before Christ. What did Christ say? "Get behind me, Satan, I will have nothing from thy hands." Splendid, splendid. O people of America or Europe, keep this teaching of Christ before you. "Get behind me, Satan, I shall have nothing at thine hands." Despite all this outside ravage of materiality, keep this teaching of Chirst in your mind. "Get behind me, Satan, I shall have nothing at thine hands." There was Christ putting away all worldly enjoyment, he takes up renunciation and cross, gives up all that. Here is the emblem laid before you, the secret of inspiration. So long as the enjoyer or agent idea is realized in your mind, you cannot, cannot be inspired. It is only when the ejoyer or agent idea—"I am working, I am doing, I must take the credit"—is entirely renounced, then are you inspired.

Rama will finish it with a story. In the Hindu Scriptures there is a magnificent story told about three persons called *Asuras*. These

three persons had wonderful powers. They were warriors, nobody could get the better of them; they were, wonderful, wonderful people. People came and fought with them, were defeated immediately, hosts of enemies came, and were defeated. The men who fought with them came in thousands but were defeated by these three persons. The enemies being defeated so frequently, went to a great saint and asked how they could win these three fellows; and the saint told them they must enquire into the cause of their invincibility, how were these three *Asuras* invincible? With great effort and trouble it was found out that the secret of their invincibility lay in the fact that these persons, never, never did entertain the thought that they were workers or enjoyers. When the victory was gained, they thought nothing of it. They did not stoop down to enjoy the victory. When they were fighting, the idea that "I as this body am fighting" was entirely lost, and the idea that 'I am fighting" was entirely absent. Such are the heroes in this world. You know every hero in war, while engaged in action, as people say "I am all

ears," so the hero is all action. There is no room left for the idea "I am doing." There his body gets mechanical, so to say. He is all action, there head and feet is saturated with the Divinity. So these people whenever they fought, became all action, they never for a moment allowed the idea, "I am acting." Just as a machine worked, their bodies worked; machines of God, machines of Divinity, their bodies worked. This was the secret of their success, nobody could win them. Now the secret of their invincibility being found out, the great sage told the enemies of these three warriors the means of conquering them. He told those enemies to engage in action with them and then run away from them; go to them and call them out into action, and just when they began to attack them, to leave those warriors as conquerors. Thus to draw them out and flee away from them, the enemies of those warriors drew them out and fled from them. Thus a few times more were the enemies of those warriors defeated. By and by those three invincible warriors were drawn out of their true position, were drawn out of their real

invincibility and were brought down into their bodies, they were made to believe that they were conquerors. They were made to believe that they were great, that they were victorious. Those continued victories engendered in them the idea that they were victorious, they were conquerors. Here were the three men brought down into the cage of the body; here were the three men put into the prison house of the body. The idea of "I am doing" or the thought of "I am great" got hold of them and held them in prison. There the God in them was replaced by the small ego; and then it was no hard task to win them and catch them and imprison them. It was not hard task, they were defeated immediately, immediately were they caught.

Now mark the application of this story. So long as you are doing a work, as it were, your body being a machine in the hands of God, your personality being merged in Divinity, so long as you are in that position, you are invincible, you are like those three *Asuras* above the idea of "I am enjoying or I am doing." You are invincible; but when people

come to you and begin to praise you, to puff you up, flatter you, favourably review you from all sides, you are made to believe that you are a conqueror, you are a hero, you are victorious, others are defeated, your rivals are against you. They are like those three *Asuras*. The idea of "I am doing it", "I must enjoy the deed" and "I am the enjoyer," that very thought imprisons you, brings you down into the cage of the body. You are undone, the power is lost. Do you not see even in the Bible, when Christ came fresh from the mountains, he was possessed of great power; he lived in the midst of his friends; he talked a great deal, and Christ had to say, "Who is it that touched me? I find my power going out of me." We see that in the Bible. There you see the same thing. When you are above this "I am doing, I am enjoying," God is working through you and you are inspired; but as long as you do a thing and accept people's reviews and favourable criticisms, people's applause, and people's flattery, the power goes out immediately. Immediately it goes out; it is brought into the cage again. Go out of the cage and you are

inspired, go into the cage again and you are no more.

Here is a beautiful watch, suppose. It is in working order and running day and night; it gets magnetized, it comes close to a strong magnet, the iron springs are magnetized. The watch cannot run, it is useless now, it gives us no time. What shall I do with it? Let the watch be buried underground, keep it away from the magnetic influences, keep it away from those influences, it will be de-magnetized, it will regain its original working power, and you can use it again. Beneath your minds, your inner Self is heavenly, is godly. Every child is by nature an inspired child; every child is by nature a poet, and if you live, live in accordance with divine laws, if you live in harmony with Divinity, you are always inspired. If you live in unison with your true Atman or Spirit, if you always keep yourself in touch with God in you, with your own Self or Atman, you are inspired all the time. What is wrong with you is that your mind comes in contact with earthly magnets on all sides, worldly attachments which magnetize you and put you

out of order, you are no longer in running order, deranged; if you are not inspired to-day, the sole reason is that you do not keep yourself isolated, or insulated enough. You allow worldly objects to magnetize, to hypnotize you, you allow them to play foul and fast with you. If you want to regain your original powers and inspiration, keep yourself insulated, isolated for a while. Bury yourself in the Reality, in Divinity, in God, in the true Atman. Keep yourself buried in the Spirit, in the Truth. Live alone for a time, set apart sometime of your day for keeping in touch with the Reality; merge yourself, bury yourself in God. Do that and the spoiling magnetism and wrong hypnotism that you have got from these worldly objects will leave you, your mind will be running in order again. You will be again inspired.

Ships when they keep sailing in the sea for some time, become a little deranged, are put out of order. They require to be placed in the dock for sometime to be repaired. Similarly by keeping yourself too long in worldly affairs, in worldly matters, in the company of

hypnotising circumstances, in the midst of spoiling and wearing and tearing surroundings, you are put out of order, you are fallen, you get your inner natural powers of inspiration lost. Just as you do with your ships, so should you do with your bodies. Keep your bodies, for sometime at least, in the docks, away from those influences; keep your bodies, for sometime at least, in spirit. Read books which will inspire you, live in the company of people who will inspire you, live alone by yourself. Dovote sometime to meditation and you will regain your power of inspiration. Does not your body require to be washed every day, does not your house require to be rubbed and scrubbed every day? Similarly does your mind requrire to be cleansed and purified, washed and bathed every day. So long as worldly ideas, worldly atatchments or thoughts of worldly enjoyment, or the idea of "I am doing this" etc. is present, so long as you are not entirely crucified, there is no hope for you. The way to inspiration is nothing less than crucifixion.

Om. Om.

THE WAY TO THE FULFILMENT OF ALL DESIRES.

(Lecture delivered before the Hermitic Brotherhood, December 13, 1902.)

My own Self in all these forms,

Before beginning the subject, a few words will be spoken on India's material backwardness. There was a time when India possessed probably more riches than all Europe possesses at this time ; there was a time when India had more jewels and wore diamonds, pearls, and rubies than all America has to-day. India had had her day in material prosperity. Nations after nations overran India from time to time Greece became rich at the cost of India, Persia became rich at the cost of India, Afghanistan became rich at the cost of India, and at this day England is amassing fortune at the cost of India. India was once really the land of gold and diamond.

We do not repent. We are not sorry at the present backwardness in material prosperity of India. We know that there is a law, a divine law, a law of our own nature, which is ruling affairs, which is bringing about everything. The divine hand which directs and leads our affairs we know, and knowing that, we do not pine at material backwardness. We do not worry about the loss of material wealth. These things, these material objects of prosperity, all these were tried, they were weighed in the balance by Indians and found wanting. America is very young to-day, very young, a mere baby; so is Europe very young. They are trying these experiments at this time. India has tried the experiments in the material line, has weighed all these things and found them wanting. They are looked upon by Indians as simply a drop of spray, nothing else. They are no factor in your happiness; they cannot make you truly happy, never, never. Iron and gold are good for buying iron and gold; that is all. Happiness is not of the same kind as these material objects are; it cannot be purchased. Happiness, true bliss cannot be

purchased by these things.

The secret of happiness is different. The secret is that the more you seek things, the more you lose them. The more above the desire you are, the more you feel yourself higher than want, the objects will seek you. Even Indians of to-day, Indians of worldly wisdom do not know this secret, and for want of keen and deep observation, they ascribe causes to some phenomena which are not the true causes. Why has India fallen politically, or from the material point of view, why is India so low? It is because the present day Indians are the Indians of those times when the fall of India began; they lack practical Vedanta. You will be astonished to hear that the home of Vedanta, the home of spirituality, India, the fountain-head of the idea of unity, the fountain-head of the idea that all is one; the very creek from which flowed out the Ganges of divine knowledge, spiritual knowledge, self-reverence, self-knowledge, self-respect, that India lacks pracitical Vedanta, and that was the cause of India's fall. You will be astonished to hear that, but now there is no time to dwell

on that subject. If time allows, in some future lecture it will be dwelt upon. How nations rise and fall, what is behind the scene that brings down one nation and raises another, what moon is there that causes the ebb and flow of nations? Suffice it to say, and you will welcome these words from the mouth of a man who comes from India, and has studied India and other nations, that no nation can fall from any point of view without being degraded spiritually. In this statement, perhaps, other Indians will not agree with Rama, but Rama makes this statement on his own authority, on the authority of keen observation. But how is it that America is at this time advancing rapidly and making wonderful progress? From the point of view of materialistic progress, why is America advancing so rapidly? Because the Americans unconsciously live Vedanta on the material plane. How the Americans live Vedanta practically and why that is the cause of their material progress, we need not dwell on it longer. Well, so it is. Truth, truth, truth alone will have the glory. The reality, the real character, sterling character alone will

have the glory and will have success. Nothing else can have.

Now, leaving aside all details, and leaving aside all comments upon the true, apparently paradoxical remark, those astonishing assertions we have made just now, leaving them aside for further consideration, let us come to the subject in hand.

We read in the Bible, "Ask and ye shall find it; knock and it shall be opened unto you." Again the Hindus preach the Law of Karma, which means that every desire carries with it its fulfilment, as it were; that every wish and every will gives a promise of being fulfilled at one time or another; it must be fulfilled. Rama is not going to lecture on that subject. Simply to refer to it will be sufficient for the present. They say every bud that is seen in a garden gets its promise realized, flowers and blooms at one time or another; and all the hopes held out by the lower animals either at one time or another are carried into effect. No energy is lost in this world, no force is lost, no matter is lost, nothing is lost. We read about the law of persistence of force,

the law of conservation of energy, the law of the indestructibility of matter; and so mental activity, the mental desires, the willing and wishing, this mental energy, how can it be destroyed? It must bear fruit, it must be fulfilled sooner or later. Thus all the desires must be fulfilled. This is the sum and substance of the Law of Karma. The Hindus preach that according to this Law, "Ask and ye shall find it; knock and it shall be opened unto you." But is it really so? Is it actually so? Do we find it so in our everyday life? It is so; but then if you want to prove it by your experience in the way in which people usually understand the Law of Karma, or if you want to verify this statement in the way in which ordinary people understand the meaning of "Ask and ye shall find it; knock and it shall be opened unto you," you will be mistaken. You will find yourself at a loss. You will see that it does not work; this principle does not work in practice. This statement is not the whole truth; it is only a part of the truth. Ordinary people neglect, or do not understand what was understood when the statement was made in

the Bible or by the Hindus, "Knock and it shall be opened unto you, ask and ye shall find it;" but you will have to pay the price also for it. There is a price too to be paid. Do not forget that the price is also absolutely necessary. The question as to the price, we find in the Bible, "He that would keep his life will lose it." What does it mean? It implies that he who will crave, yearn and wish, will not have it. In yearning, craving, and wishing, we want to keep our life. 'He that would keep his life will lose it."

"Man shall not live by bread alone." Look here. In the Lord's Prayer we say, "Give us this day our daily bread." "Give us this day our daily bread," and here we say that man shall not live by bread alone. Reconcile these statements; understand them thoroughly. The meaning of that Lord's Prayer when it was stated, "Give us this day our daily bread," is not that you should be asking, the meaning of that is not that you should be craving, willing, and wishing; not at all. That is not the meaning. The meaning of that was that even a king, an emperor, who is in no

danger of not having his daily bread, even a prince who is sure that the daily bread is guaranteed to him, even he is to offer that prayer. If so evidently " Give us this day our daily bread " does not mean that they should put themselves in the begging mood, they should ask for material prosperity ; it does not mean that. That prayer meant that everybody, let him be a prince, a king, a monk, anybody, he is to look upon all these things around him, all the wealth and plenty, all the riches, all the beautiful and attractive objects as not his, as not belonging to him, as God's, God's ; not "mine," not "mine." That does not mean begging, but that means renouncing. Look here. "Give us this day our daily bread." That does not mean begging and asking, but it means rather renouncing and giving up ; giving up: renouncing unto God : that was the meaning of it. You know how unreasonable it is on the part of a king to offer that prayer, "Give us this day etc.," if it be taken in its ordinary sense. How unreasonable ! It becomes reasonable enough when the king, while offering that prayer, puts himself in the mood where

all the jewels in his treasury, all the riches in his house, the house itself, all these he renounces, as it were, he gives them up, as it were, he disclaims them. He breaks his connections with them, so to say, and stands apart from them. He is the monk of monks. He says "This is God's, this table, everything lying upon the table is His, not mine; I do not possesss anything. Anything that comes, comes from my beloved One." He realizes it that way. And if you take the meaning of "Give me this day etc", as explained just now by Rama, then you will find it consistent with "Man shall not live by bread alone.!' Then you will find it consistent with it; otherwise inconsistent.

Again in the Bible we find, "Seek the Kingdom of Heaven and all things will be added unto you." Here is the secret. Here is the secret of the prayer. This was the compliment the Master gave to the Lord's Prayer; the expression, "Seek first the Kingdom of Heaven and all things will be added unto you."

Again, "In sorrow she should bring forth

child." Here we find the missing link, the missing factor. Child she will bring forth, but sorrow, sorrow is the price. The desires will bear fruit ; all that you ask will come to pass; all that you wish you will have realized. Oh, but you will have to pay the price of sorrow. "In sorrow she should bring forth child." It is not spoken of woman alone ; it is spoken of everybody. The desires will be fructified, but by paying the price. What is the price ? Sorrow ? Even this word sorrow requires explanation. Sorrow means renunciation of all desires. Who will see his desires fulfilled ? Who ? He who clings to his desires ; he who sells himself heart and soul to his wishes ? No, no. The man who entertains desires majestically, as it were, who entertains desires with indifference, with a neutral attitude, will alone see his desires fructifying.

People say that their prayers are answered. What are prayers ? By taking the word prayer to mean asking, begging, desiring, willing and wishing (some people take the word prayer in that sense), now, understanding by the term prayer, willing, wishing, asking,

begging, prayers are heard. This is a wrong statement. If you mean by the word prayer, asking, begging, willing, wishing, desiring, then no prayers are ever heard. Pray and you will never get it. Ask and you will never have it. Beg and everything will be denied unto you. But usually by the word prayer something higher is meant. What is that? By the word prayer, we mean just rising to a state where you will be above desire, where you will be in tune with the expression "Thy will be done." Look here. Prayer does not mean asking, begging, willing and desiring and having one's own will done. People understand the word prayer to mean let their will be done, by the self they understand the little self, this begging self, but the gist, the whole life of prayer lies in the feeling, "Thy will be done." When the body is subject to all sorts of trouble, all sorts of pain and suffering; even then from the heart of your heart, from the heart of heart springs forth the idea, or say, the thought, "Thy will be done." It is all right. When the body is sick, when all the circumstances around you, all these are adverse, and they go against

you, there springs up from within you the feeling "Let thy will be done," not mine. That is resignation; that is self-denial, the denial of the little self; that is the gist, the spirit, the soul of the prayers, of the prayers of the heart. Those prayers which end only in selfish desires, those prayers are never, never heard. Those prayers only are heard when the mind rises to such planes where the world is no world, there is absolute consecration and the body is no body; the mind is no mind, relations left behind, connections all forgotten, and your mind is in that state of superconsciousness for some time, even for a second, say. And after that, just waking up from that state, 'nay, just sleeping after that state, just coming down from that state, if any desire crops up before you, it must get fulfilled. These kinds of prayers are heard, when one has risen to a level, has risen to a height of perfect body-denial, perfect little-self-denial, perfect world-denial, perfect everything-denial, perfect resignation, perfect renunciation. But these should not be called begging prayers, these should not be called asking prayers.

Again there are some people who do not pray in the usual way; who do not say any form of prayers and their desires find fulfilment, their desires get fulfilled. On what conditions? What kind of men are these? What kind of persons are these? What are they like? Just see. You have a desire, and you go on desiring, yearning, willing, wishing, craving. So long as you are in that beggarly mood, everything is denied unto you. You see if we have to go to a great man, we go to him in decent clothing. God is the Greatest of the great, the Highest of the high, above all needs, above all wants. If you go to Him, go in decent dress, go in a dress which is like Him, which is worthy of a man who is to approach a Being above want. You also must be above want. You also should be above beggary, above the shopkeeper's dress, above the beggar's dress. Nobody likes a beggar. A beggar is refused. People shun his presence. In this country, beggars and loafers are not wanted; there is no room for them. So, if you have to approach God, go in a Godly dress. What is a Godly dress? A dress which does not smack of a beggar, which

does not smack of need or want. Above need or want you should feel yourself ; then you will be welcomed by God ; then alone.

They say, a person who is yearning, willing, wishing, who is in a state of unhappiness, who feels want, being in a state of want and unhappiness, happiness cannot come to him. So long as you are yearning, willing and desiring, you are in a state of discomfort ; you are in a state of unhappiness. Now, the fulfiment of a desire which is happiness, or say, that object of desire, which is in your eyes full of happiness, that will not come to you. There is antagonism between the two. Your self is beggarly, needful ; that object of desire is high, glorious, full of happiness. Now there is antagonism between the two. That object will not come to you. You will be drawn towards the object ; you will be seeking it, and it will shun you, always so. And when you leave it and when you turn your back to the object, after being discouraged for some time, after suffering from failure for some time, after not achieving success, after not achieving that object for some time, you leave and lose the object, you

become hopeless about it, you give it up. You turn your back to it. Now, the very moment you turn your back to the object, you leave it and lose it, that very moment you are above that object. That very moment you place yourself at a higher level than the object. You rise above the object, and that object will seek you. Is it not so? Every person knows it by experience, simply appeal to your own experience, and in every desire you have had this kind of experience. When you love a person and yearn for him and hunger for him and thirst for him, you want him, oh, you want him. It is only when you leave him and lose him for a higher sentiment, a sentiment which rises above all me and thee, it is then alone that you will find the desired object by your side. That is a fact, a stern fact. Then alone you will have the object by your side.

How is it ? Because you see the like attracts the like; the sun is matter; the earth is matter. The sun attracts the earth and all the planets. The earth does not draw the sun to it; but it is drawn by the sun. The sun attracts the earth to it. So with positive and

negative electricity, there is a difference of degree, not of kind. Science proves it. Here is a magnet, and here is a piece of iron; that which is heavier will draw the lighter. That is a well-known law of science.

So it is when you leave the object, you leave and lose the object and give it up, you rise into a sentiment or feeling which is a feeling of wantlessness, which is a feeling above need, above desire, desirelessness, which is a feeling of desirelessness. You are at a higher level, and you are the sun, and at that time that pleasure and that object simply becomes the earth or some other planet and you draw it to yourself, it comes to you.

Again, when the object of desire is brought to you, there again you feel elated a little, and then again you feel yourself in want, and also again there is a rupture. Thus it goes on. You take the king's throne and all the other people will seek you, as to a king are drawn all the subjects, all the courtiers, and officers: they seek the king, they want to have an audience with him; they call upon him, even uninvited. So it is when you feel youself

above desire, above want, above need, you keep the king's throne; all these objects, these desires being like officers and courtiers, they seek you, they want to have an audience with you, they call upon you. And what happens? Usually people, after remaining in that state which cannot be described, which can be experinced only, in that state of transcendentalism, find the lovely, attractive objects drawn to them, and when they approach them, just leave their throne and come down, they find themselves harassed by need or want: there again they put themselves at a lower level, and the object of desire leaves them. Thus it goes. It might be explained in another way.

In a car there is a door, and a person is standing at the door. He invites his friend, "Come in, come in." When the friend comes, on account of over-anxiety, this person at the door does not vacate the door, remains standing there. Where is the friend to come in? He makes no room for the friend, the friend cannot come to him; the car goes on, and he remains without the friend. Just so.

You have a desire, and this willing or

craving. The desire is most intense, very deep. By desiring you are inviting the object of desire. It comes and in your anxiety you do not vacate the door, you keep the door blocked up, you do not make room for it. You suffer, you suffer. You were simply begging, and you did not find it. After begging, asking, desiring, you will have to vacate the door, you will have to leave that place and turn in; turn in, and then will the friend come in, step in, and you will find the friend by you. So it is.

Suppose you have a desire, will or wish, or anything of that kind. You keep on desiring; the object draws towards you, but you will never have it unless you rise above the desire, and enter within you, as the man has to enter the car, and you enter within you, to the real Self. Thus is the object received or not received, according as we vacate the position or keep it blocked up.

The air in this place is warmed by the sun and rises; and the air from without rushes in to fill the vacant place. If the air keeps its place, the air from the outside cannot come and take its place.

Just so long as you keep the desires and the little self, and the willing and wishing state, the objects of desire do not rush towards you. Leave those desires. First ask, you may beg even, but that is not enough. You have after wards to rise above begging and desiring, you have to break away from these desires and go beyond them, and then they are fulfilled.

There are people whose desires, say, whose commands or mandates are obeyed by the sun, the moon, the elements. What is the secret of their power and dignity? What is the secret? The secret simply is that those people's desires are not personal desires and not selfish desires. Their desires are just like the words of a king who stands above all needs, and, mark, who really wants nothing, who simply utters a sentence or speaks out anything for pleasure's sake. If the thing is done, all right; if it is not done, then all right. He stands above all desires. A king who has no desires asks nothing of anybody, but the courtiers and the people about him seek his pleasure. He has no desire on his own part, but simply asks his friends to do anything for him with the only

motive of pleasing them and not pleasing himself. He is well pleased and contented within himself.

It is those who are, as it were, kings, princes who stand above all desires; and those alone, whose orders are obeyed by the earth, the sun, and all the elements in this world. They are above desires and their desires are fulfilled. You have only to be above desires and then will the desires be fulfilled. That is the secret of the fulfilment of desires.

The sun does everything in this world. But how is everything being done by it? How is it? Because the sun is simply a *sakshi*, is simply a witness, and a witness in his glory, just like the king. If a king or prince comes here, he will not have to ask you for anything, but everybody of his own accord will make room for him, will give him a seat, water, bread, or anything else, will offer him money and other things, everybody of his own accord. Just so the sun does all that you see. All that you see, you see through the sun, all that you hear, you hear through the sun.

If there were no sun, the air would become

chilled, immovable, and no sound could reach your ears. In consequence of the sun's heat you enjoy the sense of taste. The sun's heat produces vegetation. All that you smell is due to the sun. The earth stays in its present from on account of the sun. Everything is due to the sun, and still in no law court was ever a complaint lodged against the sun. The thief steals everything on account of the sun, but never was a complaint filed against the sun in a law court.

The sun, the *sakshi*, the witness, the neutral witness, the sun is a neutral witness in his glory and thus it is that the earth goes on turning, turning and showing all her parts to the sun. The planets go on turning round and round, showing all their sides to the sun. Thus it is that the very moment that the sun makes its appearance, the waters go on flowing from the glaciers; also in the presence of the sun, the wind goes on blowing, the grass goes on growing, etc. Therefore, in the presence of the sun, everything comes and goes. How is this? Because the sun is in the position of a witness, a neutral witness; does not become mixed up,

or travel with the things that are being done through him, he remains a witness in his glory.

Vedanta says, if you can be yourself in that state while moving about in the world, that state of the witness in his glory, that state of neutral interest, taking no personal, selfish interest in the world, taking only the interest of the sun, so to say, shedding lustre and life wherever you go, having no personal interst, keeping yourself in the true glory of God-consciousness, of Godliness, "the same am I", keeping yourself at the home of truth, in the real Self of self, looking at nothing from the stand-point of the little selfish interested ego; if you do that, you will find yourself to be the same Supreme Power whose commands all the powers in this world must obey.

Let all the miseries, troubles, pleasures, all the magnificence, riches, and all the poverty and degradation of this world, fall upon you as softly, and at the same time as perfectly as a bright landscape falls upon your eyes. As the landscape passes before your vision, you see everything clearly but softly. It does not burden you; it is not wearisome to the eyes.

So live in this world, travel around, pass through the streets of life untouched, the witness light seeing everything clearly but softly, not overburdened, not bothered by anything. If you can do this, you are the sage whose behests the powers of Nature obey. You are that sage.

Rise above desires, and they are fulfilled. They say, what about the Law of Karma? How is the Law of Karma to be reconciled with determinism or the powers of nature that are working through the whole world? In other words, how is determinism or fatalism to be reconciled with free-will?

A simple illustration will be given.

They say that desires within you are, as a matter of fact, not really spontaneous desires, but the desires within you. are natural, and those desires are simply shadows of the coming events which have to take place and come to pass in the regular course of nature; these cast their shadows before in your mind and they appear as desires.

There is a story about a lady who went to a first class photographer to have her picture

taken. The operator put his camera in good order, using a highly sensitized plate. When he examined the negative, he found on the lady's face indications of small-pox. He was astonished. What does this mean? Her face is clean, but there are unmistakable signs of that dread disease. After repeated attempts to secure a picture of the lady without indications of small-pox on the face, he gave up in disgust and asked the lady to call some other day when conditions were better, he would succeed in taking a good photograph of her. The lady went home and after a few hours she got small-pox. What was the cause? She afterwards recalled having received a letter from her sister who was down with the small-pox, and she had wetted the envelope with her lips and closed it with her fingers. When the lady opened the letter, she became infected with the disease, and in due time became ill. The camera detected it by the refined materials used by the photographer, although the naked eye was deceived and could not see the small-pox already at work in the skin.

Well, so are desires, in fact, the small-pox

marks, seen in the camera, which have not made their appearance on the face. Desires are in fact a guarantee of their fulfilment. Desires are simply the index of the events which are sure to come to pass.

From one stand-point all these things that fall to our lot, are determined by our surroundings, by the circumustances and by the influences from without. From another stand-point all desires within usually appear to us as belonging to free-will, they must find fulfiment. We say that we are free, and our free-will is sure to have its way. Thus are free-will and determinism reconciled. The desires are in fact already fulfilled. But how and why this suffering? Why this price which we have to pay for their fulfilment? This also is necessary. This will be explained by an illustration.

There was a man, writing a letter to a friend whom he was pining for and longing to see. He had been separated from his friend for a long time. The letter he was writing was a long, long letter, and he wrote page after page. So intent was he on his writing that he did not stop or look up for a second. About three

quarters of an hour he spent on the letter, not raising his head during the whole time. When the letter was finished and signed, he raised his head, and lo! his beloved friend stood before him. He jumped to his feet and going to his friend embraced him, expressing his love. Then he remonstrated. "Are you here?" The friend answered, "I have been here for more than half an hour." Then the man said. "If you have been here so long why did you not tell me?" The friend said, "You were too busy, I did not like to interfere with your work." So it is, so it is.

Your desires are like writing the letter. You are craving, willing and wishing, hungering, thirsting, worrying, all this is writing the letter and you go on writing. He whom you are addressing the letter, the objects that you are desiring, are according to the secret Law of Karma, already before you. But why do you not feel them, find them before you? Because you are desiring, you are writing the letter. That is the reason. The very moment you cease desiring, you give up writing the letter, you will find all the desired objects before you.

This is why it becomes absolutely necessary to pay the price.

There are hundreds of stories illustrating this subject in the Hindu scriptures. There is an Indian story about the prime minister of a king who underwent all the ascetic practices which are necessary to see the goddess of fortune in flesh and blood before him. Well, he practised all those *mantrams*, incantations and charms. A million times he repeated sacred *mantrams* that were calculated to make him realise the presence of goddess Lakshmi. She did not appear. Three million times he underwent all the ascetic practices, still the Goddess was not visible.

He lost all faith in these things and renounced everything in the world, took up *sannyasa* and became a monk. The very moment that he embraced *sannyasa* (monk-life) and left the palace and retired into the forests, he found the goddess before him. He cried, "Go away, goddess, why are you here now? I want you no more. I am a monk. What has a monk to do with luxury, with riches, with wealth and worldly enjoyments? When

I wanted you, you came not; now that I do not desire you, you come before me." The goddess replied, "you yourself stood in the way. So long as you were desiring, you were asserting duality, you were making a beggar of yourself and that kind of being can have nothing. The moment you rise above desires and spurn them, you are God, and to God belongs the glory." That is the secret.

Om.

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THE SPIRITUAL POWER THAT WINS.

(Lecture delivered on February 5, 1903, in the Golden Gate Hall, San Francisco.)

Question—How can we learn to see ourselves as others see us?

Answer—If you learn to see yourself as others see you, it will do you no good. Others see us, as that which we are not; they see us not as we really are. If people looked upon you as God, if they could see the Godhead within you, if they could see you as Divinity, then you would be truly understood. Relatives, brothers, father, mother, friends, all din into your ears that you are what you are not. Somebody calls you son, others brother, friend, enemy, etc.; all these limit you. One man calls you a good man, he limits you; another calls you a bad man, he limits you; another flatters you or puffs you up, he also limits you; another degrades you, denounces you, that also places manacles upon you, limits and binds

you. Happy is the man who stands up in opposition to each and all, and asserts his Divinity, his Godhead. The man who realizes his true Atman, his true Self, the man who can stand aright and assert his Divinity before the whole world and before all other worlds around him, and recognize his oneness with Divinity, is in a position to defy all these worlds. The very moment you are ready to stand up for your Divinity, that very moment the whole world is bound to regard you as God; the whole universe must regard you as God.

Question—Please tell us the meaning of *Raja Yoga.*

Answer—*Raja Yoga* means the royal method or royal road to concentration. That is the literal meaning. *Raja* means royal method or road; and *Yoga* means concentration.

Question—Give us the best method or give us a method such as all may adopt to spread the Vedantic Philosophy.

Answer—The very best method of spreading the Vedantic Philosophy is to live it, there is no other royal road.

People always want to get something material, something gross, something that they can lay their hands on. They want to lay their hands on or get hold of gross material matters, and are continually foiled, and yet they don't want to give up that materiality; they want something in the form of hard cash, they don't want to give up form and figure.

O dear brother, these so-called hard cash forms, these material facts are nothing but illusions of the senses, nothing else. He who relies on so-called facts and figures will never succeed. Relying upon forms and limitations will never bring success; that is not the secret of success. The secret of success is to rely on the subtle principle—Truth. Get hold of that, *realize that*, *feel that*, *live that*, and these names, these facts and forms and figures will seek you.

It was illustrated by two men who were being carried away by a mighty river. One of the men caught hold of a big log, and the other caught hold of a fine thread. The one who caught bold of the big log was drowned, while the one who caught hold of the fine thread was

saved. Similarly, people who depend upon big supports, people who depend upon big names and property, will be foiled in the long run. Depend upon the fine thread of Truth, the fine thread of Reality. If you feel your Divinity, if you realize your Divinity, it matters not where you live, in the deep forests or in the crowded streets, that realizing of Truth will convert everything, will change the whole world.

Here is a table. Suppose you want to move it. If you exert a force at any corner, if you take hold of the table at any corner, or at any one of the sides, you can move the table, the table is gone. The whole world is like a great rigid body, and your body is like one corner, or one point of this table. If you catch hold of this single point, if you lift it, if you elevate it, if you call it God, if you call it Divinity, if this single point be merged, as it were, in Divinity, if this single point be raised with this force, the whole world will be drawn, the whole world will be moved, because the whole world is like a rigid, solid body as the table. Give your personality a

lift and you lift the whole world. It is a great blunder, a grand mistake to believe in organizations or big bodies, in great Churches and Missions. It is a grand blunder, it brings nothing but failure, and it will be seen by the world sooner or later. Similarly, people who depend upon one body only, and not upon organizations and societies, they are the people who change the whole world. People who belong to associations and societies, raise dollars, build houses, buy clothing, but such conquest is not spiritual growth.

Jackals in the woods always form great congregations, large associations. They always meet in large numbers, they stand and sit together and also howl together, grand assemblies are they and lots of noise they make. Similarly, sheep depend upon their flocks, they congregate and form associations ; but are jackals or sheep able to stand up and face the enemy ? No, no. Did you ever hear of lions living in numbers, did you ever learn of lions travelling in numbers, did you even hear of their forming associations or congregations ?

Eagles are the kings of the forests. Do

they form associations? O, no. It is the tiny, the small birds that fly together. Eagles and lions live alone, but an eagle can put to flight all your congregations of small birds.

Elephants form congregations. They travel in large numbers, it is because of their sociable nature; they are gregarious animals, huge animals in size, but a single lion comes along and repulses and scatters a whole congregation of elephants. Depend not on associations or congregations, it is the business of each and all to be strong within himself.

Similarly, the best way to spread Vedanta is to live Vedanta, whether it be in the midst of others or alone. *Live it, the air is bound to take it up; the sun, the moon, the stars, the skies, all are bound to take it up and it must spread.*

Did Christ form a congregation? No, no. The poor fellow lived alone. Did Shankaracharya form a congregation? No, the poor fellow lived alone. Each fellow must live alone, must stand alone, each one must feel and realize the Divinity within. The very moment you feel it, the very moment you realize and

live it, that very moment it will gush forth out of you like the light going out of the sun.

Remember, mind ye, all these attempts to bring about reform, all these attempts to reform mankind, which are based upon, or which depend upon money or outside help, or which seek something from others, all these attempts which beg, all result in failure. This is the Law. Depend only upon the Supreme, Infinite, Reality within, and when aid from outside seeks you, all right, you may condescend to accept it. It should be a condescension on your part, if they are willing to become recruits, willing to become disciples. Depend upon them, the very moment you depend upon them, that very moment they will leave you, they will forsake you, this is the Law. Never depend upon outside aid, depend only on yourself, upon the Spirit within, that is necessary, nothing else. These big forms, taken up by people, all these long-tailed titles, all are failures; they miss the mark; they do not release any body, they do not free any body, they do not make any body independent, they bring about suffering and trouble.

Take a dead carcass. We can vivify it by electricity, we can make it move its lips, we can make it lift its arms, we can make it bend this way and that way, but O! that is not life. Similarly, all the aid which comes from without, all the power that I gain from riches, from wealth, from clothes, all the flattery that is bestowed upon one by the newspapers, all the praise which I gain from the press, all the attention I gain from disciples and devotees all this aid is simply the aid of electricity to make the carcass move; it brings no life, it removes no suffering, it makes one not free and independent. Life comes not at the beat of trumpets, life grows from the seed, from *within* and not from *without.* Here is living seed, the small embryo; life is there, it will grow from within, it will take a little time, but it will be real life and no sham.

We can produce instantaneous effects and most astonising results through electricity by making a carcass move, by making a carcass lift up its head, or lift up its hand etc., but life is not there. Life is what we want. Similarly, Rama says, let the seeds

be sown, let the Truth be dinned and instilled into your ears, the seed once sown we need not bother much about it. Similarly, to spread Vedanta, to preach Vedanta, you must realize the Truth yourself, the seeds will be sown; never mind about its further growth; it will continue to grow without your bothering about it.

There was once a sage who had a very devoted follower, a very devoted disciple, who used to visit him every day. It happened once that the sage went away for a time, and when he returned to that place, his former devoted disciple never visited him. Other people came and remarked the continued absence of the disciple, and lodged a complaint against the former disciple who used to keep company with the sage. The sage smiled and said, "Why find fault; why utter any complaint against him; what need is there of his coming to me; why should he attach himself to this body? I am not this personality, I am not this body. If he regard me as this body, if he regard me as this personality, he himself will be crucified. Let

him alone see this real Self, *that* I am, this Truth, this Divinity, Supreme Power that I am. Let him be faithful to my teachings, and he will be free, he will be blissful." Again the sage said, "When a mare is once conceived, she need not again visit the horse ; the seed is sown and in due time she will bring forth a colt " Similarly he said, "Seeds are being sown and I bother not about results, the seed will produce results."

Similarly it is nothing to Rama whether you continue holding meetings or not, it is nothing to Rama whether you remember the name of Rama or crush it under your feet, it is nothing to Rama, whether you flatter or curse, or denounce this body, all the time the seed is being sown, let it produce results. Again why should we bother about the world or whatever there is in it ? *The moment we stand up as reformers of the world, we become deformers of the world.* Physician, heal thyself,

According to Vedanta, the whole world is nothing else but God, the whole world is perfect, the whole world is Divinity, is my

own Self, the whole world is *one*. If that is the case, if I take up a method of reform, if I see that you are down-trodden, if I see that you are miserable and wretched through petty desires, that very moment I am deforming you, because I look upon you as something different from myself. So Vedanta says, "O reformers, who take up this role, you look upon the world as sinners, you look upon the world as deformed and abuse them." Why should the world be so poor as to ask help of you? Christ came and did all he could to raise, to enlighten the people, but the world was not reformed. Krishna came and did what he could. Buddha came, all the many philosophers came, but there is still the same pain, suffering and trouble, the world we find the same. Are people any happier to-day? Have your railway cars, your telegraphs, your telephones, your great ships, all your great scientific productions make people happier? It is just like a fraction whose numerator and denominator have both been increased; the fraction seems different, it seems to be increased, but it is in reality the same fraction

increased proportionately. If your income or possessions have increased, your desires have also increased. It is like the tail of a dog; if you hold it out straight, it is straight; but the moment you let it go, it curls up as it was before. So those people who stand up or start with a desire of reforming, those who make noise in this way in the universe, are self-deluded. Young men, remember, you make a great mistake by starting something in the world. Throw not your centre of gravity outside yourself. *Feel, feel* your real Godhead, and the moment you are filled with Divinity, that very moment spontaneously, permanently, will flow life, energy, and power. That is the way to spread the Truth.

Archimedes used to say, "I can move the world if I can get a fixed point," but the poor fellow never found the fixed point. The fixed point is *within* you; get hold of it, feel it, feel it, realize it, realize that you are Divinity, that you are the Lord of lords, the Arbiter of all justice, the Source of all beauty, all force, all power, realize that you are the King of the whole world: you are That, and this realization

of your true Self, will of itself conquer the whole world, will give the world life, will set it agoing.

The sun does all his work according to or on the principles of Vedanta. He is the origin, the source of life and energy of the whole world. The sun is a Vedantin and acts upon the advice given to you by Rama. The sun does that. He gives all life, all energy to the world, but he does it impersonally. There is no egoism in him, there is no selfish nature in him, no little self-aggrandisement in him: he fills himself with energy, he is all force, all energy, all light and activity. So when you get up and the sun comes, does he make any special announcement of his coming, does he write a book or a pamphlet about it, does he make any noise about it? O, no, but you see all this earth, this world of yours is vivified, this earth of yours is brought into life; O, how slowly, how gradually, how slowly but surely, Nature wakes up; rivers wake up; you know at night they are frozen, but the sun comes up, warms them, gives them life, and they flow. Roses and flowers on the banks

of the lakes and streams are blown up by the warm, loving rays of the sun.

Again, the lotuses of the eyes of men are blown up, or in other words, men also wake up and are filled with life and activity; the air is set in motion, the air is full of life and action, because the sun has life and action, and through him flow light and activity to the whole world. He thinks not of taking any credit to himself for vivifying the world, for waking you up, for making the birds sing, or for making the flowers bloom. Everything comes to pass through him, because he depends upon himself, because he lives that life within him. This is the principle—Live that life within you, live that Atman within you, feel that you are the Light of lights, the Lord of lords, the Arbiter of all justice, vigour and beauty, and that all existence is due to you; feel that, feel that! Try these spiritual experiments, and then see!

What do they do to keep a little son, a little child happy, cheerful? All these silly mothers and silly fathers, all become disciples of the child. The child's lessons are learned by each and all. How are they disciples? They

begin to talk like children, they begin to dance like children, they begin to make faces with the child; the child begins to ride their shoulders; this little tyrant! The child lives his innocence; the child is free, he is not afraid of anybody. Those pouting, little lips are more imperative, more impressive, more persuasive, than any of your Demosthenes or Burkes. His will must be done. This little tyrant whose physique is so frail, whose hands and limbs are so tiny, has faith in himself, his will must be done. He is strong in his weakness. Filled with faith in himself he does not compromise himself. Parents often sell property, everything is sacrificed for the good of the child, of that little tyrant, and woe to the man who does not obey his commands! The secret power in the child is Vedanta. To him the world is no world, to him this prudence is nothing, to him there is nothing but happiness, supreme, and all power; all power is within the innocent sweet little child. This is the secret of success of the child.

Similarly, live Vedanta, feel, realize that you are the Lord Almighty; the Ruler of the

universe, the Lord of lords, the God of gods, the Governor and Controller of all the bodies in the world; feel, feel that "*I am* the Reality", and feel it, live it, and you will get disciples disciples enough. Children without advertising, without currying favour with any great man, without soliciting favours from the press, get disciples; any one who looks at a child is a disciple. Is it not a fact?

Live Vedanta and you will get people enough to listen to you. When the moon rises, there is no lack of people who come forth to enjoy its beauty. In East India, on new moon day, all come out of the houses and look at the moon, and worship the Divinity within. That is called *dwitiya* which means "Happy Day." On that day the people eat good food, and visit relatives and friends, and make merry.

Let the moon rise in your hearts and do not bother about the *modus op randi*, the ways and means will seek you, *they must seek you.* When a rose blooms, there is no scarcity of bees. Where there is honey, ants must seek it.

Similarly, care only to produce honey within your hearts, bring forth the full grown

roses of knowledge within you, then all will come, you will need nothing, you will want nothing. If there is anything you want, it is Divinity, realization within. When you fall back, everything will leave you. When you have a firm hold of the Divinity within, when you have learnt that, when you live it, then the whole world is like a dog, it wants to lick your feet. Do not hunt after it, the secret of all power is *within* you and nothing else.

There are the Shasta Springs here in California. It is said the water there is very fine. Everybody wants to go there. Shasta Springs ought not to be anxious about visitors, they ought not to have to issue any proclamations, they need not send any advertisements to people. People must and will seek them out.

Similarly, the moment the pure, fresh springs of Knowledge, of Life, of Purity and Love gush forth from your heart, that very moment you are possessed of those Shasta Springs, as it were; visitors and people will seek you out. This is the unalterable, immutable law. *The one thing needful* is to get those springs within you, it matters not

whether you remain in one place or go about from place to place. If you remain in one place, people will come to you; if you travel from place to place, people will seek you, when there is real Truth and Spirituality. Nothing is dependent on outside behaviour, the whole effort in getting those springs there consists in letting Divinity flow fresh and free within you.

It is said of Kant that he did not know when he was born, but people know of him all over the world. The secret of success does not lie in keeping in one place. Get spiritual force *within* you, and you can recline on a sofa, and woe unto the world when it does not come to receive Truth from you.

When a magistrate comes and takes his seat in the court, all the plaintiffs, lawyers, all the defendants and witnesses come of their own accord; the magistrate need not trouble about sending for them; he need not bother about arranging the chairs in the court-room; he need not bother about the arranging of the tapestry of the court room; he need not bother about sending invitations to defendants, plaintiffs, or witnesses; all things will be looked

after by others.

Rama says, get hold of this Kingdom of Heaven, get hold of this Divine Majesty within you. O Supreme Divinity ! O Divine Majesty! O man ! walk in your dignity a king that you are, walk in your Divine Majesty, pass on in your Divinity a god that you are. Bother not about your business affairs, about your dress, about your railway passage, about your property, about your house, bother not about all these things, that is the business of the outside world, that is the business of the powers that be. Come up, realize your Divinity, your Godhead, realize yourself to be the Sun of suns, the moon, the stars, and angels will administer to your needs, they must. This is the Law. This is the Truth, and Vedanta preaches this, as the secret of success. The moment you are in Divinity, the moment you realize your true Self, the moment you feel your true Self, that moment will your power be great, that very moment will the world seek you, that very moment will the world solicit your favour.

Look here, it is the great mistake of the

world for people to think that success can be achieved by rules and artificial laws that success depends upon the dollars almighty, upon aids, help, money, relatives, servants, friends. O, this is how they work their ruin. Attempts in this direction are the same as the attempts to make the nightingale sing artificially.

Take the dove. Let it perch on the top of the loftiest cypress tree on the Himalayas, the dove will be inspired of itself, and sweet sounds will come forth. The nightingale on those delectable heights of the Himalayas; perched on the roses, sends forth its delicious melody ; full shrill notes come forth. Similarly, Rama says when you get perched on those delectable mountains of Realization, when you are settled, when you are firmly rooted in your Divinity, then, through your Divinity, your actions, your sublime life, your pure conduct, your noble deeds must sprout forth, must of themselves ooze forth, gush out, sprout forth, that is the way.

Reformers want to bring out great men, grand men, by laying down laws and rules,

and they want to dictate to them, and make themselves the examiners of other people. It is unnatural, it will not do.

People say, O, but we want practice. Ràma says, "Brother, where is practice to come from?" Look here, this practice by outside acts is like the artificial singing of the nightingale. The sweet songs of the nightingale we could not bring out by taking hold of the throat of the nightingale, and saying, "Come down to me, nightingale, and sing." The moment the nightingale or dove is free, that moment the nightingale sings and the dove coos. So the moment you are in your centre, the moment you are in Divinity, the moment you are rooted in Godhead, the moment you reach those heights of Realization; through you noble practices, heroic deeds will gush forth in the same way as does the cooing of the dove, and the sweet songs of the nightingale when seated in the right place; this is the right way.

Here is, suppose, a piece of iron, and we want this small piece of iron, to become a magnet and draw other pieces of iron to it. How can we do that? By magnetizing that

small piece of iron. This is the real way, that this small piece of iron may be made to attract other small pieces of iron and hold them. Now this small piece of iron cannot hold another small piece of iron to itself, but in order to do that we must convert the first small piece of iron into a magnet. Now, we suppose here is a magnet. Let us attach this first piece to the magnet, and the first piece of iron becomes a magnet also, and can attract and hold the second piece of iron. Now this first piece of iron has been converted into a magnet, but detach this first piece of iron from the true magnet and its power is gone, it cannot hold the second piece of iron. Remember, while the first piece of iron is attached to or connected with the true magnet, it is also a magnet, it is possessed of all the properties of a magnet and can hold any pieces of iron to itself. The very moment we break the connection of this first piece of iron with the original magnet, its power is gone, it is unable to hold the other piece of iron.

Similarly, here is one body. Suppose we call it Christ. He was a very good, pure man.

What is he? During the first thirty years of his life, he was like this small piece of iron, nobody knew him: he was the son of a carpenter, he was a very poor boy, the child of an unknown mother, he was looked down upon. Now, this piece of iron got itself connected with the true Self, the Spirit, that is the magnet, the source of attraction, the centre of all life and power; he got connected with Divinity, with Truth, with Realization, Power, and what became of him? that piece of iron was also magnetized, he became a magnet, and people were attracted to him: disciples and many people were drawn to him, they naturally began to bow down before him. There came a time towards the end of his life when the very moment the body of Christ, called the piece of iron, was detached from the magnet, what happened to the spirit? All the pieces of iron which were attached to it fell off; all his disciples left him; the same people of Jerusalem who loved and worshipped him before, all those who had received him royally before, those who had decorated the city in his honour, all left him; his power was gone, just as the power of the magnet being

taken away from the piece of iron, its power is gone, it is no longer possessed of the properties of a magnet. When his disciples left him, when those eleven left him, so much did the people turn from him that they wanted to wreak vengeance upon him, that they wanted to crucify him, and that was the time when Christ said, "O Father, why hast Thou forsaken me." This shows that the connection was broken. See what the life of Christ teaches you. It teaches you that all the power the virtue of Christ, lay in his connection with or attachment to the true Spirit or Magnet. When the solid body of Christ was attached to the true Spirit or Magnet, the body of Christ was a magnet also; but when the body of Christ was detached from the true Spirit or Magnet, then his power was gone, his disciples and followers left him. Now Christ regained this union with the Spirit before his death. You know Christ did not die when he was crucified. This is a fact which may be proved. He was in a state called *samadhi*, a state where all life functions stop, where the pulse beats not, where the blood apparently leaves

the veins, where all signs of life are no more, when the body is, as it were, crucified. Christ threw himself into that state for three days and like a *yogi* came to life again, and made his escape and came back to live in Kashmir, Rama had been there and had found many signs of Christ having lived there. Upto that time there was no Christian sect in Kashmir, there are many places called by this name, places where Christians never came, cities called by the same names as many of the cities of Jerusalem through which Christ passed. There is a grave there of 2000 years standing. It is held very sacred and called the grave of Esah which is the name of Christ in Hindustani language, and Esah means prince; so there are many reasons to prove that he came to India, the same India where he learned his teachings.

Again, the people in India have a kind of magic ointment which is called the Christ ointment, and the story, which the people who prepare this ointment tell, is that this ointment Christ used to heal his wounds with after he came to life; and that ointment really heals

all sorts of wounds miraculously.

There is plenty of evidence to show that he went back there ; but Rama will not detail it here. Rama is telling you that when Christ got his body attached to the Magnet, to the Divinity, the whole world was drawn to him. How was that connection severed ? There were several causes, outside influences, mixing too much with the people, remaining away too long from these spiritual heights ; by these things we fall away from that power. You know, Christ had to leave the multitude and retire to the mountains : and to one of his disciples he said, " I feel the power has been taken away from me, who has touched me ? " This is how living too long with people, living below those heights of spirituality too long, this conection was severed. It is quite human, quite natural. Even the faults of Chirist do you good, the life of everybody does us good if we read it aright : the right reading of any body's life can do you as much good as that of the life of Chirist. Rama says the moment you severe yourself from the Spirit that moment you are nothing. Keep yourself within

Divinity, keep yourself one with Divinity, descend not from those heights, realize the Truth, and you are the magnet just as the piece of iron is the magnet. Your body becomes alive, just as in the case of the small child, his flesh is alive, all his tears, his liquid grief so to speak, is real.

Similarly, if you are one with Divinity, you are sacred, you are a piece of iron magnetized, and you become a magnet by remaining in touch with the magnet. This leads us on to another aspect of the same question. We have pointed out the real source, the real cause, the real secret of power, but people mistake it to be something else. Just as in the child the real power comes from the realising of the true Atman, the true Self, but people attach all importance to his body, and instead of developing this true source of power in the life of the child, people make the life of the child down-trodden.

Read the life of Chirst, and just as Christ did, do yourself; depend not upon the body of Christ, but depend on the Spirit of Christ, upon the Spirit within you. That is the true

way to become Christ.

Vedanta is not confined to India; it is for the Christains as well as for the Hindus. In the light of Vedanta, how is the saving of man in the name of Christ effected, how is this problem soloved? This may be illustrated by a story. There was once a mother, not a good sensible mother, who made her child believe that the room adjoining the parlour was haunted by a ghost, terrible monster, something hideous. The child became very much terrified and was afraid to step into that room. One evening the father returned from his office and asked the boy to go into the adjoining room and bring him something that he wanted at that time. The child was afraid he did not dare enter the dark room, and he ran to his father and said, " O papa, I won't go into that room, for there is a terrible big monster, a ghost, and I am afraid." The father did not like it and said, " No, no, dear boy, there is no ghost, no monster there ; there is nothing to hurt you in that room, so please go and bring me what I ask "; but the child would not budge. The father was very wise

and so he thought of a remedy, a cure for this disease, this superstition which the child had contracted. The father called the servant and whispered something into his ears. The servant left the room where the father was, and by a back door entered the adjoining room, the supposed haunted room. He took one of the pillows, and over one corner of it he placed a black cloth and projected one of the corners of the pillow, which was covered with the black cloth, through a hole in one of the windows of the room; he stuffed it out, and fixed it so that it looked hideous. The attention of the child was drawn to that and the child looked and saw something strange and terrible-looking. The father said, "That looks like an ear," (pointing to one corner of the pillow which was sticking out) and the imagination of the child, which was very active, at once made out that it was the ear of the supposed ghost, and cried. "O papa, that is the ear of the monster, did I not tell you that this house is haunted, now we know it is true." The father said, "Dear boy, you are right, but be brave and strong; get hold of

this stick and we will destroy the ghost." You know, boys are very heroic, they can dare anything, they have great courage, and so getting his father's beautiful cane, the boy struck a hard blow, a noise was heard and there was heard a tiny cry, and the servant in the dark room then drew the supposed ear of the monster back into the room. That pleased the boy and with courage he cried that he was getting the better of the monster. The father cheered him up, puffed him up, praised him and said, "O my dear boy, you are so brave, you are a hero." But while talking to the child there appeared the two ears of the monster in the crack or opening between the doors of the room. The child was urged on, and he ran toward the monster and dealt blow after blow upon the head of the supposed monster. He beat it and beat it repeatedly, and cries were heard from within and the father said, "Hear, O child, the monster is crying in anguish, you have conquered, you have conquered." The child went on beating the supposed monster, and the father pulled out that pillow. The father cried, "O brave boy,

you have beaten the monster into a pillow, you have converted him into a pillow. The child was satisfied that this was a fact; the monster, the ghost, the superstition was gone, and the child become brave, and jumped and danced with joy and went about singing and then he went into the room and brought what the father wanted; but would any sane father advise a similar remedy for grown up boys? O, no. That remedy is very good for small boys, but not for others. For that small child this method did some good, it served its purpose, but grown up children need no such remedy as that. In every small child we can drive out any haunting fancies or dreams, if there be time enough to devote to them. Now just mark Vedanta says, as in this case of the haunted room, the real ghost was not driven out by the beating of the pillow by the child; the real cause of the driving out of the monster was not the beating of the pillow, it was the evolution of the faith in the child that there was no ghost in the room. The child was made to believe there was no ghost, and there was no ghost; the ghost had come into the room through the

imagination of the child. The ghost was in reality never there, it was this false imagination which put the ghost in the room, and this false imagination it was, that must be cured. Grown up people's imagination can be cured differently. People believe first that we are lost, that we are naturally sinners, that we are on the brink of a dreadful hell which awaits us, that there is a whole lot of sins weighing us down ; through the crime of Adam came our sinful nature, that by nature we are sinful, worldly that we are poor, crawling, weak creatures ! (You will please excuse Rama for speaking plainly) One part of the Bible makes people believe in their sinful nature. The Old Testament drove into the souls of the poor Christians in this world, it drove into the lighted rooms of your hearts, it drove into the minds, the cellar of your immutable Self, the ghost of the fall, the sinful nature, the ghost of the menial, down-trodden, poor self. These ideas were forced into the hearts of the people, the idea that they are nothing in the world, but poor creatures, poor worms, and nothing else, verily nothing else, poor, weak creatures at the mercy

of wind and storm, powerless in this world. First was the ghost of superstition driven into the souls of the world. Then came the New Testament. Rama speaks not from a biased stand-point. In the New Testament the father strove to undo the silly superstition, worked into the people by the mother, the Old Testament. In the New Testament the father, St Paul came and did his best to drive out this ghost from the hearts of the people, and tried his best to rid them of this ghost, and to free themselves. What plan did he adopt? Rama says, St. Paul did not do that, but Divinity through the body of St. Paul did that, and told the people how it was to be done. It was told that these sins, this gross sinful nature, this grovelling in the mind, this groping in the dark, this sin, this ghost of a sin and perdition may be driven out by a certain process, regarded by him as baptism; by becoming Christians, by joining the church, by attending services, by asking grace over roasted pigs, by feeding and supporting high priests, by putting on the livery of Christ, by doing all these things you are saved and your name is written

in the book of life. Do this process, the beating of the pillow as it were, perform these ceremonies, do these works, take the name of Christ, sing in the Church, hold services, pay priests, feed them fat and by that method you are saved. Rama says, if people having performed those services, acquire a living faith, they acquire a living conviction that they are saved, then they are really saved. Rama says if the really true Christian after performing these services in the name of the Church, believes himself to be saved, he must be saved, just as the child performed the service of beating the monster into a pillow, the room was no longer haunted; the monster, the ghost was no longer there.

Similarly, if you are Christians and get firm conviction that you are saved, as a matter of fact you are saved. Rama does not agree with the free thinkers and agnostics who call the Christians' living faith lost or gone; he does not agree with these people in denouncing the Christian faith. If your faith gives you courage of mind, and makes you firm in the belief that you are saved, then you are saved;

but at the same time Rama says, the world is no longer the child, the world is in the state of a grown up boy. This kind of dogma has saved millions and millions of people up to this time, but it is now high time to drive the ghost out of your rooms, by trying to realize that your nature is not sinful, that your room is not haunted by any ghost, by realizing that you are no wretched crawling worm, by realizing that your soul is not down-trodden, is not low. Realize with Vedanta that you have always been pure, that you have always been immaculate, have always been the All-in-all, realize that you are the Holy of holies, the Lord of lords, the God Supreme. *Think that, feel that, realize that, live that.* What is the use of touching your nose by stretching the arm round the back of the head when you can touch the nose from the front of the face? There is no use believing in salvation by performing services.

Vedanta says if you bring your faith to believe that you have always been saved, you are the saviour of the universe. If you believe that you never were the body, that you never

were in thraldom, if you be as grown up boys and not as silly children, if you realize with Vedanta that you are always saved, if you realize with Vedanta that you are the saving energy, then you are the Saviour of the whole world Waste not your energies in superfluous, meaningless, and extravagant ceremonies. Waste not your energies in the puerile ceremonies of beating the pillow in order to save yourselves. Be no longer children. Realize yourselves to be saved, and saved you are. Thus the saving element in all Christianity is Vedanta. Vedanta is the finer process. If after all the ceremonies are over, you become firm in the conviction of "I am saved," and nothing else, just remember, it is Vedanta, permeating and pervading your Christianity which saves you. Attach not undue importance to outside names and forms and ceremonies.

In the Crusades during which so much blood was shed, war and struggle were brought on by the Christians in Judea; in one of the skirmishes, the Christians were beaten, were repulsed and driven back. One of the fanatics in the Christian armies, who wanted to win

fame for himself, gave out that he had a vision in which an angel had revealed himself and told him about a certain lance which had once touched the body of Christ, and which was buried under his feet, and by finding this lance, the Christians would be led to victory. The people took up the story and passed it on until it spread to the entire army, and all the people without giving any thought as to the truthfulness or falsity of the story, began to dig, and dig, but could not find the lance; they dug from early morn till late at night, but still no lance was found. They became verv much discouraged and were about to give up the search when all of a sudden the same fellow began to cry out at the top of his voice that he had found the spot. All went with him to the place where he said the lance was to be found, and they found the lance. It was old and rotten, it was eaten up by ants and worms, and he said, "here is a lance, corroded by the earth, a lance which must have touched the body of Christ"; and he held it up where everybody might see it. The Christians jumped around it with joy, their happiness knew no bounds.

Being inspired with the finding of the lance covered with earth, being filled with energy and strength, all attacked the enemies again and came out victorious. Afterwards when the Chiristians came back to Europe, all believed that it was the virture of the lance which had brought them victory, but after a while this same man who had told the first story fell sick, and was at the point of death. He confessed to the priest who came to bless him and told him that the lance story was a fraud. He said the lance in reality belonged to his great-gandfather, who also was in the army. The lance had been wrapped in rags and kept in the house since his great-grandfather's death. It had been used not only by his great-grandfather but had been handed down to him from his ancestors. Now when the Christians were going to Jerusalem, he said he took this lance with him, wrapped up as it was, but on the field he found it worthless, and when fleeing. the idea came that he might as well be popular, he might as well win a name for himself. So he gave out the story about the lance, and when the people were digging on

the opposite side from him, he took the lance and threw it into the ditch, and when they came there and began to dig, they found it, Historians played the eaves-dropper, divulged the secret and made it out that no virtue belonged to the lance, but the virtue lay in the enthusiasm and perfect faith of the people. They gave out that the victory was not due to the lance, but to the power *within* the teople; the people, they said, manufactured spiritual force within them, and that living faith of the people brought victory and not the lance. Similarly, Vedanta says, "O Christians, O Mohammedans, O Vaishnaves, O ye different sects of the whole world, if you think you are being saved through the name of Chirist or Buddha or Krishna or any other saint remember, the real virtue does not lie in the Christ, or the Buddha, or the Krishna, or any body; the real virtue lies in your own Self.' Distinguish between creed and faith. The story of the lance was the creed of the people and the living power, the enthusiasm manifested was what might be called the faith of the people. It is living faith which saves and

not creed.

Vedanta says, if it is this living faith, this living power, which was the cause of the Christians being victorious, why not take it up and apply that living faith to your own beloved Atman, your own true Self? Why not apply it to the Atman, the true Self within? Why apply living or dead faith in Christ, Buddha, or Krishna and others? Why not apply it to the Atman within, to the God within? What an easy process, what a natural application of the living faith!

This question is put to Rama most frequently. If such is Vedanta, if this is the substance of Vedanta and if Vedanta, had its origin in India, why is India so down-trodden? The reason of India's downfall is that the people do not live Vedanta. Americans live Vedanta more than the people of India do, and they are prosperous. The world has no right to attribute the downfall of India to Vedanta. Rama will prove that by telling a beautiful story. In a village in East India a boy became quite a scholar. He had studied in the university, and while living in the

university town he got some of the European ways. You know, in India the people are very conservative, and it is of very recent date that English ways and customs have been introduced.

Rama knows many people who have attended English universities, but who never wear English clothes, never speak the English language The parents would not tolerate such insolence before them. Well, this student purchased a clock in the university town, and during the three months' vacation he lived where his grandmamma was, and he felt the need of this clock, and so he took it with him to his grandmother's house. Now the grandmamma was naturally averse to this intrusion in the house. The young man brought no English clothing with him, but he felt that this clock was indispensable for him in his study. He dared not bring any English chairs or tables, for they were regarded as awful, but he brought the clock at all hazards. The whole family was against it and especially the grandmamma. She could not bear this intrusion, it was somethiug terrible. "O,"

said she, " It is all the time giving forth tick, tick, such an odious sound ; break it up, destory it, throw it out, it is a bad omen, it will engender something awful, it will be the cause of some disaster." She would not be reconciled. The young man did his best to explain, but she would not be pleased. The boy kept the clock in his study despite his grandmamma's remonstrances. It happened that thieves broke into the house and some jewellery and money were stolen, and the grandmamma got additional evidence in her fovour, and exclaimed, " Did I not tell you that this clock would bring disaster? Theives came and stole our jewellery and money, but the clock is not stolen. They knew if they took the clock they would be ruined. O, why do you keep this dreadful thing in the house?,' The boy was very headstrong, and all her ravings were of no avail, The boy kept the clock in his study, and not long after, the father of the boy died, and then the grandmamma became fearful. She cried, " O audocious boy, throw away this terrible omen from the house. How can you dare to keep it

longer?" The boy still kept the clock; and again after a short time the mother of the boy died, and then the grandmamma could not tolerate the clock in the house any longer. Like so many other people, she thought the clock to contain a worm, for they had never seen anything run by machinery. So she thought there must be a worm in the clock to make it move, she could not conceive of its ticking and running of itself. She thought the clock to be the cause of all the troubles in the family; so she caught hold of the clock and took it into her private parlour and put a stone under it, and by the aid of another stone she broke the clock into pieces, she wrecked vengeance on the clock. Now, mark please! You make laugh at the state of the grand mammas in India, but you are playing the part of these grandmammas in other respects. People put this and that together and they jump at conclusions and say that one thing is the cause of the other. Europeans are especially prejudiced and jump at the conclusions that Vedanta is the cause of all the downfall of India. In the same manner do

they jump at conclusions in their arguments in other matters in this world.

The rise of Europe and America is not due to Christ's personality. The right cause is Vedanta practised unconsciously. The downfall of India is due to Vedanta being absent in practice.

Just here let Rama say a few words as to the part the mother plays in raising the whole world. All the great heroes of the world were sons of great and noble mothers.

It is the mothers who can raise the whole world; it is the mothers who can make the country rise or fall; it is the mothers who can make the tide of nature ebb and flow. It is always the great heroes who are the sons of great mothers. If these truths are instilled into the child in its infancy, if the realization of the true Self is instilled into the child in its infancy, it may grow to be a Krishna or a Christ.

Mothers may spoil the nature of their children, or raise and elevate it. This is the mothers' part. You have heard of the Spartan mother having said to her son who was about to go to the battlefield, "Come either with the

shield or upon the shield, come not without it. Come to me either alive or dead, but never come defeated."

There was a queen in India, who shut the gates of the city against her husband when he returned defeated. She sent this word to him, "Go away, you traitor, you are not my husband, you have allowed yourself to be defeated. I know you no longer, go away, you are not my husband."

Here is the story of an Indian queen who took a vow of seeing that all her children were perfect. She took the vow of making all her children free from transmigration. The one goal and object of the mothers of India is to make their children free from transmigration. A man of realization is a free soul and is never born again. She also took the vow of making all her territories filled with men of realization, with God-men.

She also wanted to make all her subjects God-men. This was one vow by one mother, and she succeeded. Her sons were God-men, they were Krishnas, Buddhas, philosophical men, men of renunciation and they ruled the

whole community; all her subjects were made free. One woman did that; and what was her process? She used to sing to her children while very young, she used to sing to her children while she nursed them at her bosom, she used to instil into them with her milk, the milk of Divine wisdom. The milk of Vedanta she drilled into them while she rocked the cradle, while she sang her lullaby to them.

1

Sleep, baby, sleep.

No sobs, no cries, never weep.
Rest undisturbed, all fears fling,
To praise Thee all the angels sing.
Arbiter of riches, beauty, and gifts
Thy innocent Atma governs and lifts.
Sleep, baby, sleep.

2

Soft roses, silvery dew-drops sweet,
Honey, fragrance, zephyrs' genial heat
Melodious warbling, notes so dear.
And all that pleases eye or ear,

Comes from Thy heavenly, blissful home:
Pure, pure Thou art, untainted Om.
Sleep, baby, sleep etc.

No foes, no fear, no danger, none,
Can touch Thee, O Eternal One!
Sweet, lovely, tender, gentle calm,
Of sleep Thy Atman doth embalm.
Thyself doth raise the spangled dome
Of starry heavens, O darling Om!
Sleep, baby, sleep etc.

4

The sun and moon Thy playing balls.
The rainbow arch bedecks Thy halls.
The milky ways for Thee to walk,
The clouds, when meet, of Thee they talk;
The spheres. Thy dolls, sing, dance and roam,
They praise Thee Om, Om Tat Sat Om!
Sleep, baby, sleep etc.

5

In lilies and violets, lakes and brooks,
How sweet Thy sleeping beauty looks.

Let time and space, the blankets warm,
Roll off Thy face by sleeping arm.
Look half askance as baby lies,
Dear naughty boy with laughing eyes!
Sleep. baby, sleep etc.

6

The shrill, sharp echoes of cuckoos
Are whistles, rattles, Thou doth choose.
The sparrows, winds, and all the stars
Are beautiful toys and baby's cars.
The world is but Thy playfull dream,
It is in Thee, tho' outside seem.
Sleep, baby, sleep etc,

7

O wakeful home of rest and sleep!
O active source of wisdom deep!
O peaceful spring of life and action!
O lovely cause of strife and faction!
To limiting darkness bid adieu.
Adieu! adieu! adieu! adieu!
Sleep, baby, sleep etc.

8

The beauteous objects, charming things,
Are flattering sounds of beating wings
Of thee, O Eagle blessed King,
Or fleeting shadows of Thy wing,
Bewitching beauty half reveals,
And as a veil it half conceals
The wearer of this veil, Sweet Om,
The real Self, Om. Tat Sat Om.
Sleep, baby, sleep etc.

This gives a kind of idea of the lullaby which the queen sang to seven of her sons. When the sons left home, they went abroad, filled with Divinity. Through them was Vedanta spread. The eighth child was not trained exactly that way, because the father did not wish this child to leave the throne ; he was not wanted to become a perfectly free man. So, to this child, the mother did not sing this lullaby, but she had to carry out her vow in some way, that the child should not suffer sorrow or be pained in this life. As the eighth child was not to leave the royal throne it was not brought up the same way as the other seven.

The eighth son was placed in the care of a nurse, but when the mother was about to die, this son was brought before her, and she gave him this lullaby, which was written on paper and wrapped in some rich, costly material and covered with jewels; she encircled it around his arm, and asked him to keep the amulet most sacred, she asked him to read the paper contained within, she asked him to think it, feel it, and it would make him free, it would take away all sorrow; she told him the amulet was not to be opened except in case of emergency. The mother died and the father died, and the boy became king and ruled for many years.

One day elder brothers of the boy came to the capital of their father, and sent a message to the boy, Alerk by name, and menaced him to leave the throne, because they were the elder brothers, and they were the rightful heirs to the throne, and he ought to leave the throne in favour of the eldest brother. When this Alerk was threatened by the authority of the elder brothers, when he was threatened by the precedence of his eldest

brother, he trembled with fear, he was terrified and knew not what to do; he wept at the fear of losing all his grandeur and glory. On returning to his bed at night he noticed this amulet around his arm, and the last words of his mother flashed through his mind, and he opened it and read the paper; with tears in his eyes he read, "Thou art pure, thou art immutable, thou art all knowledge, all power, thou art the arbiter of all power, thou art the giver and restorer of all beauty, all joy in the world. Think not yourself to be the body, depend not on worldly things, rise above it, meditate upon it, think it over, friend and enemy ye are!" The son realized it through and through, his anxiety and fear were gone; cheerfulness and joy were brought to him. He sang it over and over again. What with the meaning and virtue of the song and the good wishes of the mother, he was resuscitated and became himself; all fears and anxiety had fled, and sorrow was gone; he bade adieu to all worldly expectations, all worldly asking, all petty desires. He realized it so much; so filled was he with purity and power

that it was gushing out of him; he forgot to go to bed, and he dressed and went to the spot where his brothers were, and cried, "Come, come, come and release me of this burden—this head-aching crown—here is the burden, take it, release me from it, I know I am all these bodies, desirous of sitting on the throne and ruling the kingdom; and I am you, and you and I are one, there is no difference." When the brothers marked this sacredness on his face, it filled them with joy, and they said that they came not to take the throne, for they were the rulers of the whole world; they simply wanted to give him his true birthright contained within that body. They said, "O brother, this is not you who are the dupe of the senses; you, brother, you are not the king of the earth only, but the king and ruler of the sun, the stars, the worlds, and all the *lokas* that be. O brother, come, realize that you are the Infinite, the Immutable Self, the Sun of suns, the Light of lights." The prince realized this truth, and he (Alerk) went on ruling, but he looked upon the office of king as an actor's role in the theatre,

imagining himself to be playing that part. Well, this prince was sane, and nothing could make him sorrowful. He ruled as a mighty monarch and was a most successful king of the world. Success sought him.

Joy Eternal, Unbroken Peace is yours, nay, you are that. Realize your Centre and be there for ever and ever.

VEDANTA; THE ROD OF MOSES,

(*Lecture delivered on March 5, 1903, San Francisco.*)

There was a question put to Rama after the lecture delivered in Odd Fellows' Hall, and the reading from the Upanishads will answer the question.

The question was, "Why do you preach renunciation and talk of giving up desires and casting aside all worldly attachments? Vedanta wants us to break all connections with the whole world and suppress our love for the whole world. It crushes out and dries up all love for humanity in our hearts."

Upanishads—"When one obtains true Bliss or realizes his true Self, then his duties are good, and good flows from him spontaneously. That is the Law, One who does not obtain Bliss cannot do good to humanity; only he who obtains Bliss can do good to humanity. If you are very poor, if you have no food and

are starving yourself, how can you appease the hunger of others ?"

Pupil—Sir, I want to understand what this Bliss is.

Preceptor—The Infinite is Bliss. There is no Bliss in anything finite. So long as you are finite, there is no bliss, no happiness for you. The Infinite is Bliss. The Infinite only is Bliss.

This Infinite! How must we understand it? There is no need to make any comments, but Rama wants you to mark these words and think over them and settle in your mind, and the time will come when you will apply these words, "The Infinite is Bliss; there is no Bliss in the finite." And this Infinite you must understand.

In the English language, there is the word whole. 'Are you whole' means 'are you strong, are you healthy.' Beautiful word is this. So long as you regard yourself as a part only, a small, finite something like three cubits and one-half long and 150 pounds heavy, so long as you consider yourself to be flesh and blood, so long as you are limited; you are impaired, you are cut, you are divided, you are not whole,

you are simply a finite fraction, and are not whole, not healthy, not strong. You are stagnating. If you separate a small particle of water from the sea, it will become putrid, it will become stagnant and filthy. Similarly, the man, the sage or saint, or any body who feels himself as a finite being, who feels himself a finite being limited by time or space, confined within a short area, is not healthy, is not whole and is not happy; he can lay no claim to happiness. The very moment your vision is not limited, the very moment you dispel your finite consciousness and feel that you are the all, that you are the whole world, that you are an Infinity; when you realize that, then you become whole, and bodily disease, trouble, anxiety is dispersed, dispelled, evaporated.

This is the secret of all healing, all magnetism, all mesmerism. Be thou whole. Whole thou art. That is the Truth. Live in Truth. Realize that you are the Whole, that you are Almighty, that you are Divinity.

Pupil—What is this Infinity?

Preceptor—Limitation is of three kinds,—limitation due to time, limitation due to space,

and limitation due to causation Being the Whole means realizing Self, pervading all time, transcending all time, transcending all space, transcending all personality. Where one sees nothing else, hears nothing else, understands nothing else, there is Infinity, because so long as something else is beside you, you are limited and finite.

Where one sees or hears or understands something else, that is finite. Hearing or seeing spirits, hearing astral bells, or clairvoyance as it is called, is finite. You are on the road to realization, but you have not yet reached the final goal—when one sees nothing else, hears nothing else but Infinity. The Infinite is Immortality and the finite is mortality.

Pupil—Sir, where does Infinity abide, on what plane?

Preceptor—In its own greatness; not even in greatness.

It means that Infinity is beyond time and space. Then how can you bring Infinity within time and space? To ask about Infinity, where it resides, is putting the question like this, "Bring me half an ounce sea-waves." Sea-waves

are not measured by ounces or pounds Avoirdupois. Similarly, Infinity cannot be measured by how, when, and why. If it could be, it would not be Infinity.

The question put to Rama was that Vedanta by teaching renunciation of all desires and attachments, preaches hatred. Now it is not so. Just mark the words of Vedanta, "Give up love and attachment." But you say, "O, if we give up love, love is God and we give up God." O people! love in this country means cupidity, it means stupidity.

In India there is a better word which means stupidity. People say, "O, he is in love." Well, this is not love at all, it is something diabolical. Rama has more regard for Truth than for anything else. All personal attachment makes you finite; and makes the object of love also finite; then both fall, you and the object of love. Vedanta wants you to give up cupidity, stupidity, and all attachments, but does not want you to give up true Love. That you have not to give up.

Take the case of the child. Is the child a lover? No, no. The child is not a lover.

but is love itself. So says Vedanta, "Be not a lover but become love itself." Now what is it that makes a child a magnet? It is not being a lover, but being love itself. The child has no attachment, no clinging, no personal selfishness, but the child is love itself, and that is what Vedanta says, "Become love itself; then you become a magnet, become Whole."

People talk a great deal about making themselves healthy, about healing others etc., but please wave aside all selfish methods and motives which keep you finite. All desire is love, all desire is personal love, all desire is attachment. Throw it off and you are Purity itself. If you gain that, then your body is bound to be healthy. Your intellect is bound to be perfection itself, if you realize this purity which Vedanta preaches. This purity is the real renunciation so frequently preached by Vedanta.

Get that Purity. Is not the child pure? It is indifferent to everything. Mark the little tyrant. He rides on the strongest shoulders and pulls the hair of laurelled heads. How strong a magnet is he? What is the cause?

Purity. That is what makes the child a magnet and that is what makes the child so beautiful. So says Vedanta, "Realize this renunciation and you become love itself; through you will flow naturally and spontaneously good to all mankind." When we want to do good to the world, we can only do so when we become all goodness; not till light comes from us naturally, spontaneously, as light comes from the burning lamp.

Mark, the eyes of the snake are charming; they are a magnet, and small birds fly into the mouth of the snake. What is that charm in the eyes of the snake? They have a look of indifference; there is no clinging to anything, and you know the saying is, "Be as wise as the serpent."

There is the whole secret of magnetism, of power, of health and everything. It is true that sometimes the snake apparently swallows its young ones to protect them, or rather the snake puts its young in its mouth to protect them, but it often eats up its own children. The snake gives birth to a hundred small snakes and if all these snakes should live, the

world would become uninhabitable, but nature has provided for the protection of the world and the snake eats up its young. The snake is an animal which has no attachment. The snake casts off its skin, it has no attachment for its skin. Similarly, Rama tells you that if you can mentally realize Vedantic consciousness and really cast off the body as if it never existed, if you can throw it aside and realize, "I am Divinity, the All, the God." if you realize that, you have nothing to do with the senses, the personality, then you become an Infinite being. You become a magnet. Vedanta says, "If you realize this, if you become perfectly pure, you become a magnet, and what is this magnet? You become the concentrated essence of Love and good flows through you of itself."

Again, do you not see in all your attachment that it is not to be denied, that you are misreading your affections and feelings, and when you say you are in love, in reality you are in hatred. So when Vedanta says, "Give up love," it should put it "Give up hate." This must be understood. Wherever you attach yourself to an object, your are attached

to one object but are detached from the whole world, are you not? When the child has not learned love, the child is all love, it is as it were one with all. When the child is a month old, any person may pick up the child, may fondle the child, it is so good; the child was love; but there came a time after a while when the child fell in love with somebody, and what happened? The parents became a burden, the sister and compainons pleased not, and the old friends were detached, the whole world was detached; the grown up child goes to business but it suffers, he goes to the beach but that becomes irksome, for no where is his lady love; all things become insufficient compared to the lady love. When you say a man is loving, he is really hating the whole world. When you are loving a particular object, you are detaching yourself from the whole world. So Vedanta says, all personal attachment means detachment, separation; it means stagnation. Then do not commit suicide.

Vedanta says, here is a case of cupidity, and here is the case of the child; the child was love itself and this first case was cupidity and

nothing more. So when Vedanta says, 'Rise above your desires,' it means to make you a blessing to humanity. Vedanta puts your powers at their best and makes you unite with humanity.

Is it not a fact that all the benefactors lived pure lives, lived free of personal attachment? Did Christ ever marry? No. Saints and prophets, did they marry? No. Rama speaks not against marrige, but he means to keep the mind one with Divinity, to keep the soul one with the whole world. Some of the saints married, just mark their relation. Their mind was perfectly unattached, perfectly pure, even though they lived in the family, had children; but we do not live where our bodies live, we live where our minds live. We live in reality where our minds live; so all our saints who lived apparently a married life, lived wholly and solely with Truth, lived in the Light. "I am the All." Thus Vedanta by asking you to gradually give up your attachments simply makes you the benefactors of the whole human race.

Most of the literature which comes from

the American Press makes a big talk about magnetism and mesmerism, hypnotism and clairvoyance and all storts of things, and most of this literature publishes and teaches different methods and ways of keeping the body strong and healthy, and curing disease. It is all very noble, and the intention is most laudable. But with some notable exceptions, the vast majority of such writers smacks of a principle diametrically opposed to the Truth ; a principle which is tinctured and tainted with selfishness, a principle accentuated by a copyrighting, favour-currying, self-aggrandizing spirit. And remember, though these people are doing their best and are doing a grand noble work, still if you want to steer clear of their weakness, if you want to keep yourselves masters of the real power and to achieve success, you will see that the Truth is paradoxical. The way to achieve a thing lies in becoming opposite to the thing. It is so and we cannot help it. Rama lays before you the perfect truth, and you may verify it by your own experience. You may try all other methods, and then take the words of Rama and

try and use them when you get time.

The way to gain anything is to lose it. He who would gain his life must lose it. Rama finds that most writers contradict this Truth. If you want to achieve success, you must become a magnet; as to a magnet particles of iron are drawn from all directions, and desire is like a particle of iron.

When a man is successful, he is a magnet. If you want to be a magnet, you will have to undergo the process of making yourself a magnet. And what is the process?

Here is someting. In it there is a positive as well as a negative element, both are stored up; both are there; but how is it in the magnet? When the two elements are not described (separated), there is no attractive force, but the magnet has the positive element free from the negative element. The positive collects on this side and the negative on the opposite side, then the force becomes perfect like the Rod of Moses, with which he touched the Red Sea and divided the waters. So, here are the divisions and in order to have a magnet they must be polarized. Similarly, you have to be polarized

and then you become a magnet. Now what is Vedanta? Vedanta, teaching the principle of Renunciation, is simply like the Rod of Moses, the beautiful Rod of Moses, it separates the chaff from the grain; it divides the lower nature from the higher; it makes a discrimination; it makes you separate your Divinity from your animal nature. Just mark. All clinging attachments are due to the finite nature in you. What desire can there be to the Infinite? All desire implies finiteness, finitude. The Infinite cannot desire; the Infinite has nothing besides it, for it is but itself. Then how can the Infinite desire? It is the limited being only that can desire. Thus you see that all your desires and attachments proceed from your finite nature, your *mayavic* element. The Infinite Self in you is above desires. So you see, the desiring element in you, this little false ego, is the animal nature in you, is the low nature, and the Divinity or Infinite in you is beyond all desires. Now, then what does Vedanta do? Vedanta wants you to separate the two. Everything is mixed up and you are calling yourself this little selfish

finite ego, and the Real Atman or Rama, or God you are mixing up with the false, apparent, deluding, finite nature.

Vedanta says, render unto Cæsar the things which are Cæsar's and so render unto Rama or Divinity the things which belong to Divinity. These desires, this false self should be taken at its own worth and realised to be nothing. Assert your Divinity; feel yourself to be the God of gods, the Lord of lords, the Infinite One, then what desires have I, I am eyerything, He can desire who is not in all time. He will desire things which come to pass in seven years. To the true Self there is no desiring, for the true Self everything is. Everything is within you. Verily, all objects, all joy, riches, everything man can desire, am I. Feel that and chant Om, and try to feel that. You must realize that. You have always thought yourself to be the body, and the body you have become. Think Divinity, live in Divinity, and where is then any room for desire? This Vedanta makes you a magnet, the positive and negative poles are separated and the body is magnetized.

Here is now something very important.

People make a mtstake in saying that such and such a speaker has great personal magnetism about him. That is not the only magnet you desire. There is one man who wants to be a magnet to attract thought; another wants to be a magnet to attract riches; another wants to be a magnet of personal charms, beauty; other people want to be magnets of other kinds; but the secret of all this magnetism is Renuciation; mark these words, *pure renunciation and nothing else.* You need not waste your time in printing books to teach perfect health. If you can remember these words and act according to them, you are a great magnet. Rama tells you these things from personal experience, and you may try them. In order to become a magnet of thought, so as to attract all sorts of knowledge to us, will it do to pray to God? To say " O Lord Almighty, give me light. O thou who art Light, give me Light". O, will this make you Light, it won't do. "O, let me have Light." Remember, just as we think, so we become. If your thought is of this kind, "Let me have light," what will the result be? The

realization of this thought in you will result in your being in a position from which light is always away. This thought 'Give me Light' of imparting light, in asking and begging for Light, places you at a distance from Light, and the result will be that Light will never come, it will always be away.

Rama says, mark the man born of rich parents, his birthright you say is ten millions; but when does he get his birthright? O, he must wait a long time. He is always wishing for the death of his mother so that be may get his brithright. So when we pray to God and say, "O Lord, I am your disciple, and being your disciple, O Lord, let me have this and that," then you will have to wait till God dies. God never dies, and you will never get your birthright. This is not the way to get Light or Knowedge from around us. Never did man get anything by praying, by begging, asking or seeking.

This is an astounding statement. Philosophy proves it. What is Might? Might is to give up the desire for even Light. So long as you desire Light, it eludes your grasp. Shall I ask

Light to come to me? By the act of asking or begging, you shut out light. The very act of asking or begging closes all light upon you.

Rama will relate a very funny story. There was a man in India who was practising a *mantram* in order to win his lady love, but the sage who told him the *mantram* that he was to repeat to himself, asked the man to beware of one thing. Now what was that? The sage told the man never to allow the idea or thought of a monkey to enter his mind when he was practising this *mantram*. Well, the man began to practise the *mantram* and he was trying hard not to think of the monkey, but every time he practised, the thought of the monkey came to his mind, he could not exclude the thought of the monkey, the monkey kept all the time before him. He could not for a single second repeat the *mantram* without the thought of the monkey coming before him. He went to the sage and said, "Sir, sir, if you had not cautioned me not to think of the monkey, I would have been able to chant the *mantram*, and would never have thought of the monkey, but when you want me to keep out the thought,

then, it haunts me, over shadows me." Similarly by the very attempt to shut out ignorance, by the very attempt to bar out ignorance and weakness, you post weakness and ignorance there.

Light comes as does the light from the sun or from the stars. Vedanta says, "Give up desiring and asking for Light, purify yourselves of this desire for Light, renounce it, give it up," and O, what happiness! Feel Truth. "Let Light come or not. I have nothing to do with this light. O, I am the Sun of the universe, I am the Light of the universe." Feel that. Here you see you are not the lover but Love itself. You are not asking, or begging for Light, for you are Light itself. I am not the body or the mind. Light is to come to the small personality, the little ego, only, but you are not the ego, you are in reality Light itself. Think this, realize this and you rise above desires.

There is a beautiful verse in Hindustani language which means, "You are honey, honey, no desire, but above all desires."

It is a matter of personal experience that

whenever Rama tried to even think out any subject, no matter how hard Rama tried and tried, he failed until unconsciously the mind became disgusted, and Rama said, "O, let matters go. I shall have nothing to do with the essay, let it be attended to or not, I care not"; when lo! all of a sudden the idea came. "O, why, why desire for Light, discard the desire, throw it aside and desire not." Then light came, knowledge came.

When studying in the advanced class at the University, Rama took a vow never to do anything with the aid of the professors, and this was a very hard task. This was the self-appointed task to solve all the hard problems in Mathematics, and do all this without the aid of any keys or professors. While trying to solve the deep problems Rama laboured and laboured. In some cases he was successful, but in many cases not. Rama worked from 5 O'clock in the evening till 4 or 5 O'clock in the morning and still problems were not solved. Rama became disgusted and went to walk upon the top of the house to get the fresh air and was thinking of taking a knife

to kill himself, for he must solve those problems and as yet he had not. At those times when Rama gave up the body, everything of the solutions came to him. So we see that always in difficult matters when we make ourselves a magnet of thought, we rise above thought. Now in these days what does Rama do? The first thing is to throw aside all idea of doing this or that, "I do not desire to write anything, away, away, what do I want with it. I am Light and I enjoy my own Glory, and the enjoyment of my own Glory is success, real success, and all other things are mere delusions; even if worldly success comes to me, I will never enjoy it' My every joy is Divinity." This is the way. Try to possess the knowledge of Heaven and everything else will follow. Have first your own secret secure, and all things will follow. Here is the thought, "I have nothing to do with this or that, I have no responsibility or fear, I am not responsible to anybody, I do not have to pay anything to anybody, I am myself, I am Light."

What pleasure can the world give you? All joy, and all pleasure comes from within you.

The real Self is all Bliss, all Glory, all Joy: I will enjoy that aver. If I get these things, I must not enjoy them, and what happens? The result is that my mind is filled with thoughts and ideas. Ideas seek you. This is the Law. Thus we see that in order to become a magnet of thought, one must rise above the desire for Light; and this rising above the desire for Light is the negative side of the question, and the positive side is "Feel, I am Light. I enjoy my own Glory."

Now another secret. If you want a friend or wealth etc. to come to you, what have you to do? Give up the attachment to the desire, and after doing the negative side or part of the problem, take up the positive side which is the statement and belief that "I am Divinity, I am the Lord of lords, the Light of lights, all beauty, all joy, all pleasure am I, I am the great over-soul of all, I am the Ruler of the universe." Feel that, think yourself Divinity, give up the idea entirely, and when things come, look at them with other eyes, enjoy Divinity only. Then you are successful in the eyes of others, but in your true eyes you are

more than successful.

The other day it was told that when a vacuum is produced in the atmosphere by the rarification of air at a particular spot, the rarified air by the heat of the sun rises, and a vacuum is produced. What happens? The air rushes up to fill the vacant space. Similarly, when you create a vacuum by rising above desire, your body becomes a vacuum, when you are in Divinity, then to you the body, the seeming ego, is dead and gone; it has vacated its place and what happens? Every object here about must rush up to you.

According to some, the nature of the magnet is nothing else but a vacuum. Well, here is a vacuum created by giving up desires, the selfish desires which were choking up your self. Throw these off and then you become a magnet, a vacuum is produced.

Question—In order to heal disease, is it necessary to deny matter?

Answer—To heal disease you must feel yourself to be the Whole, you must see nothing but Divinity all through. Feel, feel Divinity, and there is no disease. Health, strength,

all things flock to you instantly, when you rise above all these. Desire not to see or hear God, for God you already are; when you desire to see God, you place God outside yourself, you place God away. You desire to do good to humanity. Why should the world be so poor to beg your attention?

In the case of Newton, he gave himself up to meditation. Meditation is nothing else but rising above desire. His little self was merged in the subject before him and the result was that he became a benefactor of mankind. He did not solve the problem with the idea of benefiting mankind or languishing mankind in debt. He had no such notion. He did his work because to him that work brought joy itself and he became a benefactor to mankind.

No matter if people do not praise you, no matter if you bear no name. What is success in the eyes of the world is mere delusion of the senses. You gain success on the spot when you feel "I am one with All, with Divinity, success am I."

Then, must matter be denied? Certainly.

Remember, you are Divinity, and the moment you feel Divinity, matter is gone. Deny matter and assert Divinity. There are not two distinct processes but are one and the same. Similarly, the real Self of you, you find to be the Over-soul, the Ruler and Governor of all these bodies, these suns, these stars, these trees, etc. When you feel that, and rise above that, and you feel further, what do you feel? When Rama walks, he thinks, "There is the sun, and the sun creates all these clouds and mists, all these are due to the sun; some people say they are due to the earth, water, etc., but it is not true. Water, clouds, mists, all spring from the sun. The sun creates them, and when he looks strongly at them, the clouds and mists disappear." So it is one state of Realization when you feel yourself to be the Over-soul, like the sun, and you drive off the mists of the under-soul.

People say, "I am created in the image of God." Rama says, "Be images, and you will always be miserable." You are not a likeness or image of God, but you are God.

Take the image reflected in the water.

In respect to this image-reflection in water, the sun is called the Over-soul, so in the first state of Realization man feels his Over-soul like the sun.

By opening and shutting the eyes, Rama usally perceives this, "I envelope the sun, moon, stars, and all that. I give them power, energy and life. I am their back and support. I am the Over-soul." This is one state. If you realize this state, then you will see that all jealousy, hatred, fear go away ; to you there is no thought of danger lest somebody copyright your productions, or make capitial out of them.

When the child takes away a book, does the mother become disturbed? No, because the child is hers and the book is hers, so why should she be disturbed. So, if a man steal anything from you, the man and you are one, and what he steals is yours and his also, then why fear? To you success or joy is not to be had by begging, is not to be had or looked at from the stand-point of what people call success. Your goal is Reality itself, and if other pleasures and objects of the world come to you you must say "Get behind me, Satan,

I take nothing at thy hands." Then how happy you become. Heaven itself you become, and you make your life a success.

In order to gain or possess health, to overcome disease, is it necessary to deny matter? Rama says, no, simply assert your true Self and place yourself in the second state of Realization, the state in which the sun looks at the dew or the mist and they disappear. So when you realize yourself in the second state, you reach a state where there is natural non-duality.

What is *pranayama* or the practice of breathing? In regard to this, people want to lay stress on this practice, but Rama says when your mind become merged or lost in Truth, the breathing practise will take care of itself. The very moment we are lost in that feeling, when at that time we chant Om, the breathing operates of itself in the most desirable and best way possible; it fills the lungs and comes from even below the abdomen, and fills you. The principal thing is feeling Reality, and if that is there, every thing else will be there.

There are people in this country who

want to get beautiful eyes, beautiful noses and chins.

Rama says, even by acquiring spirtual powers you are still finite and not happy. People want to apply this psychic power to make riches, even so you are finite, you are miserable and wretched.

Mark this. If you want to gain the object of desire, beauty, colour, riches, health you will have to practise Vedantic Renunciation, but not wholly, in part only. Thus as you. practise in part, you get this partial benefit; but partial benefit will not mend matters. Then, why not get the Fountain-head, and the particular object you desire will come to you and in addition everything else will also seek you. So please be not confined to particular objects of desire ouly, but take the royal road. The short cut to Heaven and Bliss is to realize that you are Heaven itself to-day.

Realization comes in two ways, either by faith or through knowledge. You can remove your doubts by studying Vedantic literature, and it is expected that a clear and thorough exposition of this Philosophy will be given by

Rama* in no distant future. If you cannot get Realization by reading Vedantic literature, then have faith in it.

When Christians get a glimpse of Realization they do not see just as Christ saw, but they have faith. So if you have time and interest enough, then read Vedantic literature, if not, then have faith in Rama, God, in your own Self, and you are saved. Realize your own Salvation. There is no other way.

OM! OM!!

*Rama's lectures and talks in America taken together are a most beautiful exposition of Vedanta, as he realized it. He has strung these discourses like coral beads into the thread of his realization, the sublimity of which dawns on the reader when he reads all these lectures together and realizes the exquisite freshness breathing in them—Editor.